

PHILEMON

TO

K

HYDASPES;

RELATING

A Third CONVERSATION with
HORTENSIVS, upon the Subject of
False Religion.

IN WHICH

Some GENERAL ACCOUNT is indeavoured to
be given of the Rise and Constitution of *False
Theory* in Religion in the *earlier* Pagan
World.

Ασωματως και αφανως εν πασιν οντα Θεου, και δια
παντων διηκοντα, και τουτου εικотως Δια των Δεδη-
λωμενων σεβειν φασι. Euseb. Præp. Evang. lib. 3.
cap. 13.



L O N D O N:

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ERRATA.

PAGE 5. line 6. *first Origin*, for *Origin*. P. 11. l. 10. *ganeral*, for *general*. P. 14. l. 16. *ordinary*, for *ordinarily*. P. 25. l. 2. *hints*, for *hint*. P. 30. l. 1. *againē* for *against*. P. 32. l. 8. at *Empire*, ; for . P. 33. in the Note, l. 1. *τελευσαντον*, for *τελευσαντων*. P. 34. in the Note, l. 2. *condita*, for *conditu*. P. 38. in the Note, l. 3. *ουρανος*, for *Ουρανος*. P. 49. in the Ref. to *Shuckford's Con. Book 4*: at *large*, for *Book 5*. p. 319, and *fol.* P. 52. in the Note, l. 3. A. M. 2267, for 2276. P. 62. in the Note, l. 8. *sixth King*, for *sixth Pastor King*.

P. 63. in the Note, l. 16. after *Matter*, the Reader is desired to go on thus—Determines the supposed requisite Addition to the original *Egyptian Year* to be just a seventy second Part of it. That is, five Days only, without a quarter of a Day over—

P. 63. in the Note, l. 24. to *ἐξδμηκοσιν*, add *δευτερον*. l. 25. *τετακοσις*, for *τετακοσαις*. P. 64. in the Note, l. 22. *τετων*, for *τετων*. P. 85. l. 2. *distinſion*, for *distinction*.



H. Gravelot inv. et delin.

B. Cole sculp.

PHILEMON

TO

HYDASPES.

&c.

I HAVE been doubting, *Hydaspes*, with my self, considering the very favourable Reception you have given my two late Addresses to you in this moral kind, whether it was really safe for me to proceed any farther with them. The moral Relish, as it seemed, was gaining too fast upon you. A certain Habit of more than ordinary Seriousness towards which I could not but observe you inclining, however it might improve you as a Philosopher, would go near to spoil you as a Man

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of the World; as threatening to disturb that easy *Insignificance* of Manner, and Relaxation of Thought and Temper, which is the admired Excellency and Distinction of that Character. But here, methought, the Scruple began to remove, when upon Recollection it appeared, that the whole Foundation of it was laid in a gross Fallacy and Mistake. "That *Solemnity* is a necessary Branch of "true *Seriousness*." For if indeed the two Ideas were perfectly different, there could be no occasion for your renouncing any part of the agreeable Sprightliness of your Polite Character, in order to save the Dignity of your Philosophic one. They might yet, for any thing I could discern to the contrary, maintain with perfect Consistence their distinct Provinces, and each have its *Privilege of Turn*. In many Cases it might even be necessary they should unite in one common Cause and Interest; and, with equal Propriety, and Advantage to each other, demand a joint Interposition and Authority in the very same Article of Life. The Caution of the Philosopher might sometimes be of singular Use to restrain the Indecencies of a too licentious Freedom; and the Sprightliness of a well conducted Freedom, to temper the Rigors of a too scrupulous Philosophy. Particularly, if, in the course of severer Thought, Religion should sometimes fall under consideration, there seemed here an indispensable

ble Necessity for playing certain *sprightlier* Fancies, and Ideas of a more *cheerful* Aspect, against the variously *disquieting* *Phantoms* of devout Jealousy ; and such *morose* and *unfriendly* Exhibitions of Divinity, as a melancholic Imagination might be apt to form to itself from a Nature, powerful, but imperfectly comprehended. Religion, in plain Truth, from the mere Weight and Importance of its Subject runs so naturally into the *tragic* Vein, that we must arm ourselves with a competent Pleasantry of Disposition, and Stock of good Spirits, before we set about it, or we shall certainly make a *thorow* Tragedy of it in the End. Thus indeed it has too often ended in Fact ; as the Poet long ago complained*, and you will have too frequent Examples in that Report of its History, which, *Hortensius*, if you continue to require it, has instructed me to make to you. What you have now before you, is a kind of general Introduction to this Subject. In which, *Hortensius*, by way of Key to the more considerable Articles, he had, you know, engaged himself to speak to, of *false Practice*, has examined briefly into the Origin, and primitive Constitution of *false Theory in Religion*, in the Pagan World. The particular Occasion of which Disquisition was, I hasten to acquaint you, as follows.

* *Tantum Religio potuit suadere malorum.*

Lucret. lib. 1.



P A R T II.

FINDING my self, one Morning, after Breakfast, alone in the Possession of *Hortensius* in his Study ; we have now (said I to him) an excellent Opportunity, if you have no particular Engagement of your own upon your hands, to resume the Subject of our Conversation the other Night *. You then abundantly convinced me of the wretched Absurdity of *False Religion* ; I wish you would now proceed to the Execution of your Promise to me in conclusion, of running over with me the general History of it in the World,

THE History of *False Religion* (said he) *Philemon*, is the History of all those numberless Misapplications to which the Apprehension of superior invisible Agency in the Universe ; as reasonable, as it is natural, to precarious and dependent Humanity ; is liable, from the ignorant and cowardly Credulity of one Part of our Species ; and the subtil enterprizing Sagacity, and Invention of the

* See a Pamphlet intituled, *Phil. to Hyd.* Part II.

the other. 'Tis a Subject of equal Extent, in the religious Consideration of Mankind, with all that Folly has ever been weak enough to submit to; or Knavery artful enough to authorize. To trace it back to its first Origin in the World, is, in a manner, to trace back human Absurdity and Corruption to a first Period. It is to detect all the multiplied Delusions of the Mistaken; and the Stratagems of the Designing; To disclose all the secret Occasions of Misapprehension to the Simple; all the corresponding Opportunities of Imposture to the Crafty. Such in general is the History of False Religion—a History, I need not observe to you, so connected with that of Mankind *in general*, that an accurate Delineation of the one presupposes an exact Knowledge of the other. Nor need I suggest to you the necessary Consequence of this Observation; the Allowance required to be made in a Re-search of this Nature for, what you are too well acquainted with, to be here informed of, the doubtful and defective State of more ancient and remote History. The truth is, a great part of the *Ritual* of ancient Superstition lies buried in impenetrable Obscurity. An Attempt to explain it would now-a-days be as fruitless, as of old it would probably have been held irreverent or criminal. But notwithstanding in the Progressive Advancements of its Empire, we may be too often at

a loss to adjust the true Reason and Meaning of *particular Institutions*, we may, I think, discern enough of its more *general Scope* and *Tendency*, to satisfy ourselves upon competent Evidence and Observation in this regard, "that however, in the variety of Seasons, "and Circumstances, the *Engines* of its Tyranny have been almost infinitely diversified, the *Spirit* of it has been always one "and the same." It has, in short, been ever doing just what it is at this day; inflaming the Minds, perverting the Affections, harassing the Persons, and ingrossing to its self the Properties of Mankind.

—*Servatur ad imum*
—*Qualis ab incepto processerit*—

To fix some Method to our Inquiry, *Philemon*, you must give me leave to transport you for a while, from the more familiar Scenes of *European* Slavery of this sort, to that favourite Realm, and if not originally *Parent-Soil* of Superstition (as it was by some of its own fanciful Naturalists said to be of the Species of Mankind *,) yet doubtless *wonderfully successful one* in the universal Culture and Improvement of it; *Egypt* †.

If

* Φασιν Αιγυπτιοι κατὰ την ἐξ ἀρχῆς των ὅλων γενεσιν πρῶτως Ἀνθρώπους γενεσθαι κατὰ την Αιγυπτον, δια τε την ευκρασιαν της χωρας, και δια την φυσιν του Νειλου.
Diod. Sic. Bib. Lib. 1. p. 9.

† Αιγυπτιοι θεοσεβεις δε περισσως εοντες μαλιστα παντων Ανθρωπων. Herod. Lib. 2. cap. 37.

If she had not in strict Truth the proper Merit of original *Invention*, she has engrossed to herself however, almost the whole Glory of *Example* in the kind; having by early Exportations of her Natives to foreign Countries, especially to *Greece*, and the *Asiatic* Islands, circulated her Superstitions together with her Discoveries of a happier Influence, as her own proper Growth and Produce, thro' the far greatest Part of the western World. We have moreover, by means of the frequent Communications of *Greece* with *Egypt*, in the more advanced Periods of *Græcian* Literature, an Opportunity afforded us of knowing much more of the religious Customs of *Egypt*, than of any other Nation of equal Antiquity. Her Reputation was very high for *Wisdom*, both in sacred and profane Estimation, from the earliest Monuments we have of either. And one great Instance of this Wisdom she so much excelled in, we have good reason to believe, was the Science of Religion apply'd, as she thought, to the Purposes of a more improved Legislation. It was the Credit of *this*, together with that of her Philosophy in general, that drew over the more inquisitive Wits of *Greece* to a Participation of her important Secrets in both kinds. Her *Colleges* were esteemed the great Repositories of useful Knowledge. And Travelling was in those times, as it is still in

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our own, *Philemon*, reputed the finishing Article of a refined Education.

THERE cannot be a stronger Image of Ridicule, (I could not help here interrupting) *Hortensius*, than arises from the Comparison of certain *modish Travellers* of later Ages, with the *travell'd Literati* of Antiquity. Methinks, 'tis great pity we should still retain a Reverence for the mere outward Ceremony of this Practice, whilst, as it is too often managed, it serves little other purpose, than to reproach us with having altogether forgot, or mistaken the main End and Reason of it. It was the Improvement of the Mind, not barely the forming a Person, or acquiring only a little sprightly Impertinence, and modish Address, that was thought worth travelling for in the Judgment of ancient Wisdom. Had any of the *Travelled* of those Days been found to have returned to their own Country with the Importation only of foreign Vice, Folly, and Extravagance, instead of useful Information, improved Curiosity, and real Knowledge; they would have been esteemed to have done something much worse than barely making a foreign Tour *ridiculous*.

THEY certainly would so, (returned *Hortensius*) but the mischief is, we are come to look upon Travelling as an Accomplishment merely

merely of the *polite* Kind, instead of what the Ancients did, as, principally at least, of the *learned* one. And as both our Notion of, and Preparation for it, are extremely different from theirs, 'tis no wonder our Success in it should be so too. They set out, as you have rightly observed, upon quite other Views than a bare fashionable Ramble, or Opportunity of genteel Expence. If they visited an *Egyptian Convent*, it was not only to be able to report its *Situation*, or its *Architecture*, but to learn its *Mysteries*. To acquaint themselves with the Substance and History of its Discoveries either in *Science* or *Religion*; and observe the real Ground and Foundation of that *awful Reverence* from the Populace of its particular District, which supported both its Wealth and Dignity. This was penetrating into the intire Secrets of the Order; and would, if compassed, as it was only to be, by certain preparative Disciplines of Sacerdotal Appointment, and sometimes very tedious Applications to the Interests, or Vanity of the Priesthood, afford them that Light into the general Theory and Constitution of the popular Worship of the Country, which, with due Reserves to the *profound Sanctity* of the important Subject, in many Cases to be *adored* only, without being *publickly comprehended*; they have several of them transmitted to Posterity.

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IT was a remarkable Instance (said I) of this *reserved Manner*, and uncommunicative Closeness of the *Egyptian Hierarchy*, what *Strabo* relates of *Plato* and *Eudoxus*; “ that in a stay of thirty Years in *Egypt*, “ and a course of constant Application and “ Obsequiousness to the Priests of *Heliopolis*, “ they at length with great Difficulty extort- “ ed from them the Discovery, that the true “ Measure of the Year consisted of six Hours “ over and above the common Reckoning “ then used in *Greece* *.” One would have thought, the Reputation of being the Discoverers in this Case, should have inclined them to a readier Communication of what could not but heighten their learned Character. If they esteemed the Observation, as it certainly was, a very important one to the Service of common Life, it was surely a most *unbenevolent Policy* in them to affect to make a *Mystery* of it; a Narrowness of Thinking not easily to be forgiven in such *knowing* and *sacred* Characters.

AN

* Συνοδιστριψαν τοις ιερευσιν εκεινοι ενταυθα τρισκαι-
δεκα ετη· περιτλους γαρ ουλας καλα την επιστημην των
ουρανιων, μυσικους δε και δυσμεταδοτους, τω χρονω και
ταις θεραπειαις εξελιπαρησαν, ωστε τινα των θεωρημα-
των ισορρησαι——τα επιρρεχοντα της ημερας και της
νυχτος μορια ταις τριακοσαις εξηκοντα πεντε ημεραις εις
την εκπληρωσιν του ενιαυτου χρονου παρεδοσαν. Strab.
Geog. Lib. 17. p. 806.

AN Affectation of *Mystery* (returned *Hortensius*) even in Subjects where one would least expect it, was the *prevailing Characteristic* of *Egyptian Literature*, as well as Religion. I believe the singular Use they experienced it to be of in the Purposes of the one, introduced the Practice of it into the other. They had *so many* Occasions for the *reserved Manner* in their Theological Concerns, that the Habit by degrees became general, and extended it self to their Conduct in other matters. The Difficulty with which *Pythagoras*, long before the Times you have been speaking of, obtained the Honour of Admittance to the Arcana of the sacred Tribe, is at large related by *Porphry* from *Antiphon* *. Even with the Recommendation of a royal Mandate for the Purpose, obtained at the Request of *Polycrates* from King *Amasis*, he could hardly at last succeed in the Execution of his Design; but was turned over from one *College* to another, upon certain Punctilio's of *Ceremony* between the several Establishments; from *Heliopolis*, to *Memphis*, and from thence again to *Thebes*; where, when for fear of incurring the Displeasure of the King, the Priests durst not trifle with him any longer; they hoped however to discourage him from his Pursuit, by the barbarous *Severity* of their preparatory

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* Porph. de Vita Pythag. p. 183.

Disciplines, and Rites of Initiation *. But finding him still resolute and persevering, they at length fairly took him into their Secret; and, as appears by his After-Conduct, made a *thorow Mystic* of him. But in truth, *Philemon*, they had a better Reason than merely an acquired Moroseness, or Reserve becoming the Stateliness of a more raised and dignified Character, for adopting this *shy Manner*, and *cautious Ceremony* into their *Philosophic Teaching*; since in reality, the very foundation of their *instituted Religion*, and all its important *Mysteries* was laid in certain *Dogmata* or Principles of their Philosophy. “ It was the Worship of the several
 “ Powers, and Passions of external Nature
 “ exemplified by an artificial Accommoda-
 “ tion in the History, Adventures, and Suffer-
 “ ings, of certain of their *earliest Heroes*, and
 “ great Men of Antiquity; whose Benefac-
 “ tions to their Country and commonest Pas-
 “ sages of Life, were by Time, and a suc-
 “ cessively heightened Tradition, wrought
 “ up to that *critical Measure of Obscurity*,
 “ which in the Language of a late polite
 “ Author of your Acquaintance, *is the best*
 “ *Light to place a Wonder in* †; that in the
 “ due

* Νομισαντων εν τω μεγεθει της κακοπαθείας απο-
 στήσειν αυτου της εκβολης, προσταγματα σκληρα και κε-
 ρωρισμενα της ελληνικης αγωγης κελευσαι υπομειναι
 αυτου. Ubi supra.

† The Life of *Homer*, p. 277.

“ due Progress and Refinement of Regal and
 “ Sacerdotal Politics, made up the *standing*
 “ *Body and complete System of Egyptian au-*
 “ *thorized Theology* *.” It was a Work of
 much time, *Philemon*, and required no or-
 dinary Reach of Thought, and Subtilty of
 Invention to bring it to that approved *Per-*
fection in the kind, as to give the Law to all
 succeeding religious Establishments of Pagan
 Antiquity ; and having drawn over the *Wis-*
dom of Greece to an Examination of its *Con-*
duct and *Genius*, to send them back to their
 own Country resolved within their respective
 Influences to introduce its *Practice*. The
 Origin of all this Parade of *elaborate*, and too
 often *barbarous Heroe-physiologic* Superstition,
 was, if you will take the word of a *Right*
Reverend Greek Historian of Christian times,
 supported, if *such* a Character can need a Sup-
 port, in his Assertion by the unanimous Suf-
 frage of the best *Pagan Authorities* in the
 Point, extremely simple and popular. Be-
 ing indeed nothing else but the *artless De-*
votion which Minds naturally apprehensive
 of *superior active Power* in the Universe,
 and desirous at the same time, for the ease both
 of Conception and Address, to assign it some
 particular visible Residence, could not avoid
 paying

* Quippe Sacerdotes Historiæ, ac Naturæ gnari, at-
 tendebant in re Gesta quid simile foret in Natura : ac
 pro utroque formabant sacra sua. *Voss. de Idol. Lib. 2.*
 Cap. 56. p. 617. 4to.

paying to the most *striking, operative, and useful* Objects they had any acquaintance with, the Sun, Moon, and Host of Heaven *.

Of all the various kinds of idolatrous Worship (interposed I) this surely, *Hortensius*, is the most innocent, or at least excusable one.

'Tis well for us, even in these Ages of improved Light and Information, that the Familiarity of these Objects has a natural Effect to abate the Wonder, and awful Impression of them; or I question, whether our *Religion* itself would be sometimes found a sufficient Check to prevent our relapsing into *Paganism* in this Article. Seriously, *Hortensius*, a Man had need be of a more than ordinary cautious and philosophic Make, or an infinitely stupid and insensible one, to attend

* Αλλ' ὅτε μὲν οἱ πρῶτοι καὶ παλαιότατοι τῶν ἀνθρώπων, οὔτε νῶν οἰκοδομαῖς προσεῖχον, οὔτε ξοανῶν ἀφιδρυμασιν, οὐπὼ τῷτε γραφικῆς, οὐδὲ πλαστικῆς, ἢ γλυπτικῆς, ἢ ἀνδριαντοποιητικῆς τέχνης ἐφευρημένῃς, οὐδὲ μὴν οἰκοδομικῆς, οὐδὲ ἀρχιτεκτονικῆς συνενώσεως, πάντι τω οἰμαὶ συλλογιζομένῳ δηλοῦν εἶναι· οὐτ' οὖν τις ἦν αὐτοῖς Ζεὺς, οὐ Κρόνος, οὐ Ποσειδών, οὐκ Ἀπολλών, οὐκ Ἥρα, οὐκ Ἀθῆνα, οὐ Διόνυσος, οὐδὲ τις ἕτερος. Σηλεῖα τε καὶ ἄρρηθρον θεός, οἷοι μέγα πάντα μυριοὶ παρὰ τε Βερβαραῖς καὶ Ἑλλήσιν· ἀλλ' οὐδὲ δαιμον τις ἀγαθός, ἢ φαῦλος ἐν ἀνθρώποις ἐθαυμάζετο· μόνον δὲ τὰ φαινόμενα τῶν οὐρανίων ἀστρον, παρὰ τοῦ θεοῦ, ὅπερ ἐστὶ τρεχεῖν, θεοῦ τε προσηγοραῖς, ὡς αὐτοὶ φασιν, εὐλογᾶν. Euseb. Præp. Evang. p. 30.

tend the *illustrious Solemnities* of opening Sunshine, without some *warmer* Emotions than a merely speculative Admiration! Struck with the surpassing Splendor and Majesty of the Appearance, and cheared by the gladsome Influences, and intimate Refreshment of the all-inlivening Beam, how hard is it to suppress the rising Transports of a too eager Gratitude, and guard against the Inclination to something of *immediate Devotion*! How difficult, even with the Help of his *Physics*, as well as of his *Creed*, to repel the Infection of that universal Chorus of Joy, and seemingly-religious Acclamation of the *auspicious Presence*, of which all inferior animated Nature affords him the inticing Example! But happily for the Faith of the *politer World*, *Hortensius*, who, it must be own'd, are *most in Danger* from Temptations to renounce it, they are in no peril of being stagger'd in it from this Quarter. A certain false Refinement of Living, supposed the *Privilege* of higher Birth and Education, has thrown a Discredit upon the Entertainment of this *imbellished early Scene*, as being in the Poet's Language, — *Ufu plebeio trita voluptas* * — a Species of Pleasure disgraced by vulgar Use; and its being accessible to all who have Sense enough, or Nature enough left in them, to partake of it! a Scene, *Hortensius*, which, because it affords the

* *Petron. Arb.*

the *commonest*, does for that very Reason, in the beneficent Appointment of Things, afford likewise the most *exquisite* Entertainment ! an Entertainment of such unparallel'd Beauty, Delicacy, and Magnificence, that the most elaborate Refinements of human Art and Elegance ; the heighten'd Ornaments and august Grandeurs of a Palace ; the glittering Oeconomy and wanton Lustres of an Assembly ; the studied Pageantry and Decorations of a Theatre ; *hide their diminished Heads*, and shrink into nothing upon the Comparison ! I am fallen, *Hortensius*, as you see, into a kind of natural Enthusiasm. But really the Image here is so transporting, even to us who view it in the *mild Lights* of a *Philosophy*, no less than a *Religion*, conspiring to weaken the Force of it ; that in Ages far less improved in *both*, I see not how it was possible not to be misled by it, without some supernatural Assistance to that Purpose. Nor can I well conceive it within the Capacity of more ignorant and uninformed Simplicity, in the first Ages of Mankind, to withstand, without some previous Guard from immediate Revelation, the Seducements of so *specious* an Idolatry. How naturally would the inquisitive Curiosity of recent and wondering Mortals, equally unfurnished with the Materials, and unpractised in the Arts of more *correct* and *philosophic* Reasoning, not only address itself,

as our Poet *Milton* describes *Adam* to have done, for the Resolution of this important Question,

—*How came I thus, how here?*
Not of myself— *

To that most *probable* Author of Information in this Affair,

The golden Sun—

In the Judgment of one who was well acquainted with the great Object he compared him to;

In splendor likest Heaven. †

Equally suited to *allure* both their *Eyes*, and their *Adoration*: But even presume it had received a very *satisfactory* Answer in the Point; when it had ascribed the Origin of its own Existence, and the whole World's about it, to this *seemingly adequate* Cause, and *genial* Power of the System! Especially, would it be inclined to do so, when having first experienc'd the Horrors of his Absence, and in the Gloom and Sadness of the Night despaired of any *lasting Continuance* of Being, it discovered him at his appointed Season returning again in the East; the Restorer of Light, and Comfort,

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* *Par lost*, Book 8. 273, 277—8.

† Book 3. 572—3.

and Renewer of a suspected perishing World!
when, as our Poet speaks;

*First in the East his glorious Lamp was seen,
Regent of Day; and all th' Horizon round,
Invested with bright Rays— **

Under these Circumstances, *Hortensius*, I can think of no expedient to prevent Men's instantly falling down and worshipping him, but an authoritative Interposal and Prohibition from *His*, and *Their*, immediate Maker. In short, *Hortensius*, the Temptations in new-formed and uninstructed Man to a *wrong* Religion seem to be so powerful, that I cannot imagine he could of *himself* in many Ages reason out a *right* one.

You have given the Reins to your Fancy, (resumed *Hortensius*, with his usual Complaisance) very entertainingly, *Philemon*. I was unwilling to interrupt your Flow of Thought, and check your agreeable Enthusiasm, or I could have told you I was fully possess'd of your Sentiment some time ago. You would have the first Man *supernaturally* let into the true Notion of a Deity, not so properly to *preclude* his rational Inquiries concerning One, as to *direct* them. To prevent the Delusions of a too hasty Imagination; and put him upon a right Scent and Train of Thinking,

* *Par. lost*, Book 7. 370—J

Thinking. Rather to guard him against Error, than to teach him positive Truth. Religion, the great Lines of it, were undoubtedly intended to be the Deductions, as they are fairly within the compass, of sound Reason. If any *supernatural* Discovery of them was at first made, it was, we may imagine, however, of the most *general* Kind; and designed only to supply the Place of that Reasoning and Philosophy, which as *yet* was necessarily of impracticable Attempt, thro' the Defect of those *requisite Materials* to it, a previous competent Acquaintance with, and Observation of Things: However, in its proper Season and Opportunities of Exercise, it was manifestly *ordained*, as it is thorowly qualified, of Heaven, to be the Instrument to Mankind, of assuring to themselves the same important Truths upon Principles of a rational Conviction.

I would not be understood (said I) *Hortensius*, in any wise to undervalue the Evidence and Authority of Reason. Nor can I, indeed, see any Disparagement to it in supposing, that it could not go to work without necessary Instruments; or that a Faculty of Judging upon examined Evidence could not exert itself, 'till such Evidence was laid before it: any more than I can discover the Justness of that Conclusion which some would establish from hence;

that Reason, *now in its Maturity of Age and Observation*, is no safe Guide, no proper Arbitrator in Matters of Religion. It seems to me to be asserting, that because Reason cannot proceed *without Ideas*; therefore it cannot afterwards *with them*. Because a Man has *no Use* of his Eye-sight in the *Dark*, therefore he is to *distrust* the Reports of it in *open Day*. A Disingenuity of Thinking, which shews either a very weak Cause, or a very injudicious, as well as unfair Management of it.

ONE may, I think, from hence discern pretty clearly (reply'd *Hortensius*) the high Ridicule and Absurdity of those pompous Representations which are sometimes given us of the *superior Wisdom*, and almost *Angelic Penetration*, of the *first Parent* of Mankind, upon his new Introduction into the World. And with how unwarrantable a Civility he is by some Writers of his History complimented into a Degree of Understanding, and Force of Genius, so much *beyond* the utmost Reach and Comprehension of his Posterity. * He had, it should seem, little

* ΟΥΤΟΣ (Αδαμ ὁ πρῶτος ἀνθρώπος) δίκαιως ἀν πρῶτος καλοῖτο σοφός, ὡς πάντων τῶν χαρίτων ὑπαρχῶν ἀναπλεῶς, καὶ πάντα καθάρᾳ καὶ ἀκισθήλᾳ περιφέρων τὰ τῆς ψυχῆς τε καὶ σώματος αἰσθητήρια· μαρμαρυγαὶ γὰρ τινεῖς, ὡς εἶπεν, ἐκ τῆς ἐκείνου ψυχῆς ἀπαστραπτούσαι, καὶ θεῶν ἐννοίων τε καὶ ἐνεργειῶν πληθύνουσαι, κατὰ πάσαν εἰσερχομένην

little Cause to be *conceited* of the *Privilege*, however he had done well to have *thankfully submitted* to the *Authority* of a *supernatural* Guidance and Direction ; of which, we see, the *whole* Reason, Opportunity, and Expedience, arose meerly from his *own personal* Incapacity, and *natural* Ignorance.

If the intellectual Advantages of our first Parent (interpos'd I) had been really so much *superior* to those of all his Descendents, as they are sometimes said to have been ; methinks all who have any *Tenderness* for his Reputation should choose rather to conceal the *Superiority* of his Talents, than display them to the so much *greater Reproach* of his shameful Negligence and Misconduct in the *Use* and *Application* of them ; for which,

if

ΕΙΣΕΤΡΕΧΟΝ ΦΥΣΙΝ. Suidas voce Adam. Upon which the learned Editor very justly remarks, Auctorem hunc anonymum exiguo Judicio præditum fuisse, et verè de eo dici potuisse proverbiale illud, “ Flumen verborum, et gutta Mentis” ex tota hac de Adam Ecloga satis apparet.——It was, no doubt, in Virtue of these superior Talents, that upon a very slight Experience in the Kind, he was nevertheless able to write, as the *Rabbins* inform us he did, de omnibus et singulis Mundanarum rerum virtutibus.—Unless these, together with the several Revolutions of Nature, were part of those Instructions from above, which the same Authors relate to have been the Subject of the *Book of the Generations* of Adam ; mention'd *Gen. 5. 1.* and in which, it seems, were explained, omnia a Principio Mundi usque ad consumptionem Ejus. *Vid. Kircheri Obel. Pamph. Lib. 1. Cap. 1.*

if it be true, that he was indeed the *wisest*, I am sure it is much more so, that he was incomparably the *weakest*, as well as *wickedest* of his whole Kind. But after all, *Hartenfuss*, I think we have no Reason to suppose that he was at all different from the Generality of his Species, either in his natural or moral Accomplishments; farther than what the necessary Difference of his Situation and Circumstances made him. Which, if they might be in some respects perhaps rather *more favourable* to the latter, as administering *fewer Opportunities* of Temptation within the few Relations he could then be supposed to act under; (tho' the Event shews he yet found Means to transgress even them) were certainly far *less* so to the former; his natural Indowments; than those of any of his Posterity. Inasmuch as it was his *peculiar* Disadvantage, a Disadvantage arising out of the very Necessity of his Condition; to want all those Helps to his Judgment of Things, from the Experience, Observation, and Reasoning of past Times, which are in a manner *hereditary* to later Ages, and set them much *forwarder* in Informations of all sorts necessary to the Conduct of Life, almost in the *first Article* of it, than a *single Individual* could be supposed to be at the *conclusion* of a very considerable old Age. But to leave our venerable Progenitor to the quiet Possession of all that

that really is his due, of whatever Kind; let us pursue our main Subject of Inquiry, *Hortensius*; in which, I suppose, he is very little concerned. For whatever *other* Faults he may be charged with, I imagine he was scarcely guilty of *Superstition*.

HAVE a care of being too sanguine, *Philemon* (returned *Hortensius*) I doubt I could disprove your Conjecture, if I was so disposed; and produce Evidence, such as it is, of his being not only infected with, but even Author of a very prevailing Superstition in all Antiquity; the religious Adoration of the Moon. 'Tis true, the same Authorities tell us, that he had received Obligations from her as his native Soil and Country; where, prepared with requisite Instructions for the Ceremony of her *Apotheosis*, he was sent down to the Earth to appoint in due Time her *sacred Ritual* and *Liturgy*; in a Character he was to sustain from her previous Designation, of the *Embassador* or *Apostle* of this *Queen of Heaven*. * His Son *Seth* indeed was staggered at this new Doctrine, and Institution; and could not be prevailed upon

* It was Part of the *Zabian Creed*, derived to them, as we learn from *Kircher*, from the Family of *Cham*; to wit, *Chus*, *Phut*, and *Canaan*, the Peoplers of *Asia* and *Africa*; *Adamum e Lunâ prodiisse*, *Prophetam inibi ex masculo et femina procreatum*; atque in hunc mundum venientem primum cultum *Lunæ* docuisse. Vid. *Oedip. Ægypt.* p. 166.

upon to admit the *Credentials* of his Father's Mission * ; but *Cain* was of a less scrupulous Make, and paid all due Reverence to this *Lunar Envoyship* ; and has accordingly the honor in some Writers I could name, of standing second in the List of Antediluvian Idolaters. †

I HOPE (said I) *Hortensius*, this lunar Apostleship and Designation of our first Parent was no Part of *those Revelations* made to him when he fell into a *deep Sleep* ; which, if I mistake not, I have somewhere read, he is mentioned by one of the Fathers, ‡ as being reported to have himself committed to writing ; to the, no doubt, wonderful Information of his Posterity, if we had but been so *fortunate* as to have this important *paradisiacal* Vision conveyed safely down to us.

IT might, I think, be more *naturally* recorded (replied *Hortensius*) in *another* Composition of this truly *original* Author's, mentioned by St. *Austin*, *The Book of his Penitence*.

FROM whence (said I) as a Pattern of *Right-primitive* Discipline, who knows, but

* Seth contradixit opinioni patris sui in servitio Lunæ—Ub. Sup.

† See Bishop *Cumberland's* *Sanchoniatho*.

‡ *Epiphanius*.

but the Father himself might take the useful Hints of his own *Confessions*? as, to carry the Analogy a little farther, from the Tradition I was speaking of, of the Protoplast's being himself so powerfully *Vision-struck*, it may possibly have come to pass, that most of those Writers who have attempted his History, have thought it necessary to obtain a proper Touch of the Visionary-passion.

THESE Instances (resum'd *Hortensius*) of Conceits about our first Parent, to which numberless others might be added from Christian Fathers, as well as Jewish Rabbins, or *Arabic* Legendaries; if they are at first sight more obviously *ridiculous*, are, believe me, full as *well-grounded*, as some Imaginations of a much *soberer* Aspect, that have been indulged by better Authors, upon the same Subject. Seriously, *Philemon*, when one considers the Volumes that have been here filled with Romances, both of the grave, and the lighter kind, it might almost incline one to suspect something more than a mere *Arabian Whimsy* in the Hypothesis of the *lunar Apostolate*, and that the great Prophet of the Moon had really made very free with certain Influences of his principal Deity, in distempering the Minds of his inspired Train; were it not, that avoiding all unhandsome Reflections either on the Goddess, or her Minister, one

can pretty easily solve the Problem another Way ; without stirring a Foot from the Surface of our Mother *Earth*. In short, *Philemon*, Men will be concluding without Premises. They first devise, each according to his particular Genius, a System of Opinions ; and then torture both Fact and Invention to furnish out Proofs. They in-throne an *Idol Presence* in the Court of their own Brain, and then industriously cast about for Evidences to make out the Phantom's Title to Adoration.

AND they had need have the *Lynx's Beam*, (I interposed) to discern any Countenance to some Idol-Theories I could name, from the *only* Authority they have any Right to appeal to in the Case ; the few imperfect Hints afforded us of the History and Circumstances of the new Creation, within the compass of three Chapters only of our Bible, and those perhaps of more intricate and disputable Interpretation, than any others in the whole sacred Collection.

THE more obscure the better, (returned *Hortensius* ;) Are not you aware, *Philemon*, that there is always most room for Conjecture, where there is least certainty of Fact ? and 'tis *that* after all that furnishes Materials to the endless Volumes we have been speaking of ; and gives, as an *excellent* Writer

Writer has it, such a *Roundness* to some favorite Systems of Divinity *. A few Hints well managed, with an Invention to supply Chasms, and help out Deficiencies, will work *Wonders* in the kind.

FOR our Comfort (replied I) we have at present no concern with these Systematic Gentlemen. 'Tis true, I have carried up your Thoughts to a first Man, whom I have supposed both *supernaturally* produced, and instructed. But I have no desire to ingage you in any of the *subsequent* Perplexities of the paradisiacal State. I am for leaving the Solution of these Difficulties to more *authorized* Expositors; who can talk as *familiarly* both of the *natural*, and *moral* History of that State, as if they themselves had been of the Party with their venerable Progenitor; or the several Transactions supposed to have passed there, were Matters of *every Day's* Occurrence. The Principle I am pleading for neither requires their Assistance in its support, nor stands charged with any of their Absurdities. 'Tis such a one as mere *good Sense* would lead us to acquiesce in, if an *inspired* Historian had not authorized it to us. The Species must have had a beginning; and an Effect of this Nature could not have been produced without some adequate Cause; and what so suitable Agent

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can we imploy here, as an omnipotent and infinitely benevolent Deity? Then as to a divine Instruction, it seems as necessary to the right Institution of the infant moral World, as a divine Agency to the Being of the natural One. In both Cases, I think, we do not bring in a *Deus ex Machinâ* only; the Introduction of him seems equally unavoidable, as it is important.

I AM in the number of the most confirmed Believers (return'd *Hortensius*) as to the first of these Articles; and I think there is a strong probability of the second. Yet, methinks, I am a little staggered to reconcile such a seeming tenderness and concern of Heaven in the Cause of true Religion, with that early Introduction, and almost boundless consequent Empire, of which I am going to give you in some sort the History, of False.

HOWEVER early it came into the World, (replied I) *Hortensius*, notwithstanding the kind Caution I am pleading for, it would certainly have come in earlier without it. It must indeed in this Case, as it should seem, have been strictly coeval with the Species of Mankind. And surely such an apparent necessitating Men to a wrong Worship, is at least a harder Thought of infinite Wisdom and Veracity, than a mere Per-
mission

mission of them, in the neglect or abuse of their natural Understanding and Liberty, to fall off from a prescribed right one. We are apt, it may be, to over-rate both the Measure, and the Force, of these *original Suggestions*; as much as some have done the *natural Powers* of the first Man. As if all superior Interposition must either be extended to the establishing a complete System of speculative Religion; or prevail to the absolute Determination of the human Will to that which is practical. Doubtless the Voice of Heaven in these early Notices to its infant Creature was altogether of the *still small Kind*. The Impulse was, as it ought to be, extremely gentle, suited to the natural Freedom of the interested Party. And the Effect of it, we may imagine, was like that of the fam'd *Socratic Genius*, chiefly of the restraining sort: calculated more to prevent a misapplied Devotion, than to institute a perfectly rational One. Perhaps a more forcible Application, or a superior Degree of infused Light, would have been incompatible with that rational Liberty of *Man*, which is the valuable Distinction of the Homage of an intelligent *moral* Creature, from the implicit Submission, and over-ruled Obedience of a mere senseless Instrument, or Machine. Upon the whole, whatever be the right Determination of this Point, there is, I am sensible, no disputing against

against Fact. But pray, how soon do you suppose, a *false Religion* to have actually taken place in the World?

I WAS for giving the Difficulty (return'd he) its utmost force; in order to hear what you would find to say in extenuation of it. For to deal ingenuously with you, *Philemon*, I do not believe the Introduction of *false Religion* was near so early as it has been sometimes represented; or that indeed there was any such Thing in Being within the sixteen hundred Years of the Antediluvian World. I am sensible, if I was disposed to pay any great Deference to a Fragment of *Phœnician* History, the Credit of which has been so zealously asserted by a great Writer of *Episcopal* Dignity in our own Country; I could fix the Date of *false Worship* very high even in that Period. For the immediate second Generation of our Kind is said in this Account to have been guilty in a Time of *Drought* of direct Idolatry to the Sun*. And our learned Voucher for the *Phœnician's* Authority in the point, supposes *Cain* to have been so effectually confirm'd in this idolatrous Disposition, before the time of that first Instance of external Devotion in the World, which our sacred History has recorded,

* This is reported of *Genus*, the Son of *Protogonus*, in *Sanchoniatho*, whom the Bishop makes to be *Cain*, the Son of *Adam*.

recorded, the Sacrifice of the two *original Brothers*; that the secret Apostacy of his Heart from the orthodox Belief of his Family, was the true Ground of that signified Disapprobation of his Offering, which in the Event proved so fatal to his Fellow-worshipper. He was, it seems, an Infidel of the true *modish modern* Stamp; who in his Heart laughed at those weak Superstitions, which in his Practice he thought it prudent to comply with. Is not this, think you, a very extraordinary Piece of Refinement for that Age of primitive Simplicity?

HE was a Genius of the higher Order, (said I) I suppose; and of a much forwarder Apprehension of Things, than his more pious and orthodox Relative; and by a deeper Penetration of Thought, saw quickly thro' the Weakness of his *nursery Prejudices*; and the Fallacy of the *popular System* of his Time. I wonder, considering how strong an Instance he might be made of the Hazard of *Free-thinking*; and the dark Stain that is fixed by the sacred Historian upon his *subsequent moral* Character; we have not seen him produced in this View by the warmer Advocates for *System* in the World, to the Terror and Reproach of his Followers in *later Ages*; who to the unpardonable scandal and disquiet of these good Men,

Men, have presumed to dissent from certain prescribed Opinions of the *easiest* Digestion, and most *unquestionable* Evidence, under the *shameless* Pretence of thinking for themselves.

WHEN false Religion (resumed *Hortensius*) had thus early got footing in the World, it soon, you will imagine, found Means to enlarge its malignant Empire; for the great *Luminary* of Heaven, the Sun, being once exalted into the Character of *supreme Lord of it*, by this second Generation of Mankind; there succeeded only two more complete ones, before a new Species of Idolatry was introduced, the Worship of *Fire*, and a *Wind*, or *Tempest*, that had occasioned the accidental breaking out of it. The Celebration of which, we are told, was performed by setting up *Pillars*, or rather rude unwrought Stones, to the honor of the novel Deities; and paying a *religious Homage*, accompanied with *sanguinary Libations*, at these their Altars*. This happened in the *fifth* Age of the World; and was thought such a Refinement, we may suppose, upon the Idolatry of the preceding ones, that the Survivors of these *Elementary-Hierophants* complimented them after their decease, with some of the Honors of their own devising; in a grateful return for the Benefits

* Cumb. Sanch. p. 236.

Benefits of their new Institution: consecrating to them *Posts* and *Pillars*, after the example of those they had themselves erected to the two natural Deities; and celebrating *anniversary Festivals* to their Memory*. And now the Idol-Interest was considerably advancing: For *Chryſor*, or *Vulcan*, who lived, in this Account, in the next Age but one, having invented *Iron*, and the use of the Forge, with some other Accommodations of Life, was, after his death, admitted by the Men of the immediate succeeding Generation to the Honors of a more *explicite Religion*, and *direct Apotheosis*†. A Degree of Guilt, says our above-cited Commentator on the Fragment, which even this *wicked Brood*, of *Cainite* Extraction, “fell
“not into till the eighth Generation; till
“more than a thousand Years had harden’d
“them; and divine Vengeance in the De-
“luge was drawing near in the next Gene-
“ration but one.” *A Judgment against the first Deifiers of Men*, which he thinks *wor-
thy to be remark’d*‡. So important an Instance of the Corruption of the *Antediluvian* World has our inspired History of this Period altogether passed over in silence; and left

* Τούτων δὲ τελευτῶντες τοὺς ἀπολειφθέντας, ω
Φησι, ραβδους αὐτοῖς ἀφαιρῶσαι, καὶ τὰς σήλας πρὸς
κυνεῖν, καὶ τοῖς ἑορτὰς ἀγεῖν κατ’ ἐτος. Ubi sup.

† Ως θεὸν αὐτὸν ἐσεβάζθησαν. Ubi sup.

‡ Cumb. Sanch, p. 245.

left to be ascertained to us by a *Phœnician* Supplement; of an Age, doubtful indeed, but, past controversy, much *inferior to its own* *; of which moreover the original *Authorities* are more to be suspected than the Age; and the *genuine* Conveyance, thro' the Hands of a right-reverend Father, from those of a very *late* Pagan Translator †, more justly questionable still than either.

ONE need not (interposed I) go any farther, I think, for a full Justification of the divine *Nemesis* in the Destruction of the primitive World by the Flood, supposing the Fact to have been as it is usually apprehended; than to that incorrigible Depravity, and infamous Corruption of Manners in those early Days; which the *sacred Historian* points out to us, as its immediate Provocation. Violence †, Iniquity, profligate and unparalleled

* Auctor Vetustissimus, says the learned *Marsham*, of *Sanchoiatho*, sed Tyri condita, Trojanisque Temporibus longe Inferior. Can. Chron. p. 234. *Bochart* gives this Character of him—Nomen, aut Cognomen, inde sortitus, ex quo animam ad scribendum appulit, hoc ipso significabat se veritatis esse assecclam, et exquisitoris doctrinæ curiosum indagatorem; quod utinam tam re præstitisset, quam nomine profitebatur, *Canaan lib. 2. cap. 17.*

† *Philo Biblius*, in the time of *Adrian*.

† We have it reported of *Seth's* Family, that in the days of *Enos* his Son, in distinction from the *Cainites*, they called themselves by the name of the
Sons

rallel'd Debauch, the reigning Characteristics, as it appears, of the more advanced Antediluvian Age; if they had not drawn down the Severity of a *supernaturally* interposing Vengeance, to the *extinction* of the abandoned Race; must in the *natural* Tendency of the Things themselves have soon accomplished the *universal Misery* of it. A Deluge might, for aught I know, be a very desirable Rescue

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Sons of God, *Gen. 4, 26.* So *Aquila's* Version renders the Place. ΤΟΤΕ ηρχθη του καλειν εν ονοματι Κυριου. And the marginal reading in our Bibles is agreeable hereto. This Passage, however, has been sometimes quoted in proof, that the very worst sort of Idolatry, the human Apotheosis, began as early as the days of *Enos*. But this Notion is intirely built upon a wrong Sense of the Words in the original. The motive to the Distinction here assumed in *Seth's* Line was not, so far as appears, the Idolatry of the *Cainites*, but their ill Lives. *Cain* himself was of a violent and resentful Disposition, and his Family seem, many of them, to have been of a like Temper and Complexion. For we read, *there were Giants*, or, as *Le Clerc* understands the *Hebrew Word*, *Nephelim*, Robbers, or Men of Violence, in the Earth in those days. Such as afterwards by the mixture of *Seth's* Family with *Cain's*, the whole Earth, except *Noah's* Family, was become, *Gen. 6. 11.* This, with the severe Law against Murder to *Noah* after the Flood, makes it probable that Violence was the reigning Vice of the Antediluvian World. And whereas in the permission of Animal Food, care is taken to forbid the eating of Blood; *Gen. 9. 3, 4, 5.* possibly, the *ωμοφαγια*, or feeding upon raw Flesh with the Blood in it, might have been practised before the Flood; and helped to sharpen the Spirits of Men in earlier Days.

from the more dreadful Overflowings of such increasing Wickedness. It might be even a kind Interposition in such Circumstances, to *dispeople* a World of Beings, so resolute in their own undoing; and by a decisive Stroke of instant Ruin to prevent the lengthen'd Pains of a more gradual Execution. But so it should seem (*Hortensius*) in our Author's account, that these Enormities in *Antediluvian Practice* were not fully ripe for Punishment, without the *finishing* Aggravation of a confirmed *speculative Mis-belief*. Nor is it indeed any new Doctrine in *Systematic Theology*, "That Errors in point of Opinion, are of a more heighten'd Guilt, than any Failures in Conduct." The *condemning Quality* is by many of our Divines so *emphatically* ascribed to an *erroneous Faith*, that one would think *there were no* *Condemnation to a corrupt Morality*. And truly, if the *final* Distributions of Heaven were at all to be estimated from the *temporary* ones of some who boast themselves its commission'd *Embassadors*, a Man would run far less risque of his Salvation, who should break even the plainest of the Commandments; than scruple the most *intricate Nicety* of an authoritatively imposed Creed, merely because he had not an Understanding to make either *Scripture* or *Sense* of it.

ONE would have hoped, however (pro-
 ceeded *Hortensius*) that the memory of so
 signal an Interposition of Heaven against the
 first *Deifiers of Men*, should have given an
 effectual Check to the Practice for some con-
 siderable Time in the succeeding World.
 At least, that the chosen Family of *Noah*,
 who were themselves Eye-witnesses to the
 Fact, and owed it to an especial Providence
 on their behalf, that they survived the ge-
 neral Ruin; should have been too sensibly
 convinced of the fatal Consequences of it in
 the preceeding Generations, to have ventured
 setting the example of it to After-Times. The
 Event however was, as we are told, quite
 different. For they were no sooner almost
 preserved from the common Fate, to be the
Seed of a renewed World, but they became
 likewise the Seed of a renewed Idolatry. For
Cronus, or *Ham*, one of the immediate Pro-
 geny of *Noah*, who had been partaker with
 him in the affecting Providence of the *Ark*,
 after a Series of many other Violences
 to his Family, having at length arrived to the
 complete Infamy of most unnatural *Parricide*,
 had scarce accomplished the savage Purpose
 of his Father's *Murder*, but he proceeded
 to the impious Ceremony of his *Apotheosis*.
 He deify'd him, we are told, upon the very
 Spot

Spot where he had dispatched him *. And to establish the credit of that Divinity he had raised him to, as well as to provide for his own personal Advancement to the same Honors after death, he contrived to charge him with a Pestilence that soon after raged in his Kingdom; and to appease this pretended *punishing Dæmon* †, the Author of the then instant Calamity, poured out the Blood of *his only Son* in Sacrifice to the *Manes* of his murdered Parent ‡: To such an height of savage Impiety was this immediate

* Ουρανον τον πατέρα λαβων (Κρόνος) επιχειρειον εκτεμνει αυτου τα αιδοια συνεγγυς πηγων τε και ποταμων· ενθα αφιερωθη ουρανός, και απηρτισθη αυτου το πνευμα. Euseb. præp. p. 38. ενθα αφιερωθη, says Bishop Cumberland, “ He was consecrated forthwith, “ upon that very spot of ground. Cronus was of his “ mind, who said, sit Divus, modo ne sit vivus. He knew it would be honourable to himself to be believ’d the Son of a Deity; and that it might make way to his own Consecration when he should die. And when he had thus deified him, nothing could fix his consecration more, than that his Son, now a great Prince, should sacrifice to him. Cumb. Sanch. p. 146.

† Τιμωρος Δαιμον, so Ουρανός is here considered by Porphyry in Euseb. Book I. p. 40.

‡ Λοιμου δε γενομενου και φθορας, τον εαυτου υιον μονογενη Κρόνος Ουρανω πατρι ολοκαρποι. Euseb. præp. lib. i. p. 38. So confirmed an Idolater indeed was Cronus, in our Author’s Account, that the End of his Deification of Ουρανός, or Noah, was, we are told, to make Posterity believe Noah approved of Dæmon-Worship himself; and by that means blot out the remembrance of his Piety. Cumb. Sanch. p. 147.

diate Spectator of a so late delug'd World,
 for Crimes of the very *same* complexion with
 his own, already arrived! But, it seems,
 however he had escaped the penalty of *Ante-*
tediluvian Corruption, he had been a confi-
 derable Sharer in the guilt of it. For he not
 only himself gave into many *superstitious,*
magical, and *astrologic* Practices *before* the
 Flood; but plotted the successful propagation
 of them *after* it. " He was unwilling,
 " we are told by some Writers, that Poste-
 " rity should lose the Benefit of Antedilu-
 " vian Ingenuity, in these kinds; and ac-
 " cordingly as the Deluge approached, ha-
 " ving formed a System of what Knowledge
 " himself was master of this way, he
 " inscribed it on Plates of different Metals,
 " and the hardest Stones he could meet with
 " for the purpose. And knowing there
 " would be no admission for Doctrines of
 " this sort *into* the *Ark*, he repositied these
 " valuable Institutes in the safest Places he
 " could think of *out* of it; and when the
 " Flood was over, went in search of them
 " with the diligence so important a Disco-
 " very required; till having fortunately got
 " them again into his possession, he from
 " henceforward professed a Mastership in
 " his Art; and distinguished himself as the
 " great *Magician* and *Astrologer* of the rising
 " Gene-

" Generation of Mankind *." An Author, *Philemon*, who could thus survive the Ruins of an universal Deluge, might well be exempted from those lesser Injuries of Time, and vulgar Accidents, which have been so fatal to many Writers of a much inferior date. Nor are we, I think, to wonder, if after so signal an escape of this first Sketch of his *Antediluvian Magics*, succeeding improved Editions of the same Work should be extant as late as the learned *Bocbart's* Age; who tells us of an *impious Treatise of the Elements and Praxis of Necromancy*, then in being, under the Title of, *The Scripture of Cham the Son of Noah* †.

THIS
* Quantum itaque antiquæ traditiones ferunt, *Cham* filius *Noë*, qui superstitionibus illis et sacrilegis artibus infectus fuit, sciens nullum se posse super his librum in Arcam prorsus inferre, in quam erat unâ cum patre iusto, ac sanctis fratribus ingressurus; scelestas artes, ac profana commenta diversorum metallorum laminis, quæ scilicet non corrumperebantur injuriâ, et durissimis lapidibus insculpsit. Quæ, diluvio peracto, eadem quâ illa celaverat curiositate perquirens, sacrilegiorum, et perpetuæ nequitiae seminarium transmisit in posteros. *Cassian. Coll. 8. cap. 21. Kirch. Ob. Pam. lib. 1. p. 4.* Dico igitur fieri non potuisse, says the last mention'd Author elsewhere, ut *Cham* peritissimus Astrologiæ, ac universæ naturæ consultus, ad instantiam suorum filiorum *Chus*, et *Misraim*, non aliqua scripserit. Cum, ut per regulas et præcepta in magicâ arte operandi labili filiorum memoriæ consuleret; tum, ut ad sui nominis Famam, &c. *Ob. Pam. cap. 2. p. 18. compare Oed. Æg. p. 84. also 245.*

† Invaluit opinio *Chamum* fuisse Magum, et carmine

THIS was probably a *Copy* only of the Work (said I) *Hortensius*. I wonder what is become of the true *original* Manuscript? Happy the Virtuoso Antiquary, if any such there be, who has the Possession of so choice a piece of antique Literature! how effectually would it shame some valued Treasures of Antiquarian Curiosity, mere *Novelties* in comparison!

You are not, I think (returned *Hortensius*) over fond of Domestic-History, *Philemon*, or I could let you into the true Secret of this *Cronus*'s very early and singular Apostacy from the Religion of his Parents and Brethren. It was all owing to an unfortunate Alliance he had made by Marriage with a Branch of the *Cainite* Family. His Wife was of *idolatrous* extraction; being *Naamah*, the Daughter of *Lamech*, Sister to *Tubal-Cain*. The same Person, whom *Plutarch* in his *Egyptian* Antiquities calls *Nemais*, Queen of *Byblus* in *Phœnicia* *;

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mine magico patrem, dum dormiebat nudus, ita devotasse, et obligasse, ut deinceps ad mulierem non potuerit affectari; et magicos Libros scripsisse, nam hodieque extat impium opus, continens elementa et praxim artis necromanticæ, sub titulo, scripturæ Chami, Filii Noæ. *Bochari. Phaleg. lib. 4. cap. 1.*

* If she was one of *Ham*'s Wives, we may give a very probable reason for his falling into Idolatry, tho' his Father was so free from it. *Cumb. Remarks on Sanch. p. 107—8.*

who being the only *Female* mentioned by *Moses* in his Genealogy of *Cain's Line* *, must be conceived, it is conjectured, to be a Person of very distinguished Consequence †. Tho' methinks, her memory is not much beholden to the Civility of those Writers, who, from this passing notice of it, traduce her as the inticer of her Husband into the basest

* It has occasioned much Speculation amongst Commentators, what should be the reason of *Moses* his making ten Generations from *Adam* to the Flood, in *Seth's Line*, and seven only in *Cain's*. Saint *Austin's* Observations on this Question are very curious, and may serve to raise our Idea of Fatherly Interpretation of Scripture—Illud mihi nullo pacto prætereundum silentio videtur, quod cum *Lamech* septimus ab *Adam* fuisset inventus, tot ejus annumerati sunt filii, donec undenarius numerus impleretur, quo significatur Peccatum. Quoniam Lux denario numero prædicatur, profecto numerus undenarius, quum transgreditur denarium, transgressionem legis significat. Progenies ergo ex *Adam* per *Cain* sceleratum numero undenario finitur, quo peccatum significatur. Et ipse numerus a *Fæminâ* clauditur; a quo sexu initium factum est peccati, per quod omnes morimur. Commissum est autem, ut et voluptas carnis, quæ spiritui resisterit, sequeretur. Nam et ipsa filia *Lamech*, *Noëma*, id est, Voluptas, interpretatur. Per *Seth* autem ab *Adam* ad *Noë* denarius insinuat legitimus numerus. Cui *Noë* tres adjiciuntur filii: unde, uno lapso, duo benedicuntur a patre; ut remoto reprobo, et probatis filiis ad numerum additis, etiam duodenarius numerus intimetur; qui et in Patriarcharum, et Apostolorum numero insignis est, propter septenarii partes, alteram per alteram multiplicatas. Nam ter quaterni, vel quater terni, ipsum faciunt. De Civ. Dei Lib. 15. cap. 21. ap. fin.

† See *Cumb.* as above.

basest Idolatries; nor to others of a like *conjectural* Stamp; who gather from the same Circumstance, that she was herself the *original Subject* of an *Apotheosis* the most *infamous* in all Paganism, the *Apotheosis* of *lustful Beauty* *. But whatever was the ground of *Ham's* religious Misbehaviour *before* the Flood, the *Rabbinic* Authors are no very reputable Expositors of Scripture, if he was not under a fatal *Devotion* to Offences of this sort *after* it. For such, it seems, is in their opinion the import of that Denunciation which his indecent Levity extorted from his affronted Parent, upon an occasion well known, against himself and his Progeny; "That they should not only be in
" Slavery to their collateral Kindred; but to
" a Dominion of a more debasing and opprobrious kind, the *Tyranny* of the most
" execrable Superstition †."

G 2 I HOPE

* *Noema*, *Filia Lamechi*, *Mosi* memorata præter morem Scripturæ, quæ non solet in genealogiis referre fæminas. Alii, quia *Noema* venustum notat, eo arbitrantur esse *Venerem Gentium*. Tantam enim venustatem fuisse unius *Naama* prædicant, ut duo Angeli Dei, *Aza*, et *Azael*, ejus formâ capti, concubuerint; et ex ea Dæmones genuerint, qui *Sedim* appellantur. Alii *Adamum* ipsum, illis centum et triginta annis quibus ab *Evâ* fuit separatus, fuisse cum *Naama*. Voss. de Orig. Idol. lib. 1. cap. 17.

† Gen. 25. Et vidit Cham pater Chanaan verenda patris sui; Gen. 9: 22. To which Rabbi Rassi adds, it was believed, quod castraverit ipsum, et concubue-

rit

I HOPE (said I) our venerable Ancestor spoke here by a *prophetic* Spirit, declaring what in the natural course of things *would* come to pass in this Branch of his Posterity; and not intimating any disposition of his own what *should*. Otherwise his Anathema seems much too *severe* for the provocation that drew it from him; nor could he, I think, have well recovered his *Temperance*, when he uttered so merciless an Imprecation.

FOR the credit of his sobriety, *Philemon*, (replied he) I dare say the good Man, neither in *Prophecy*, nor *Resentment*, had any Thought of what he is here charged with. The Denunciation had quite another Aspect, and was accomplished after a very different manner *. Nor was indeed the spiritual Slavery here understood at all peculiar to *Canaan's* Posterity; having, as it should seem, equally prevailed within the Line of *Shem*, when

rit cam eo—Cusii, says *Abenezra* on the Place, cultores fuere Idolorum, eo quod Noe *Chamo* maledixit—We must judge, says Bishop *Cumberland*, that even this worst part of Idolatry (human Sacrifice) was received and continued by *Ham* in *Canaan*, and *Egypt*, and the rest of his Dominions. *Cumb. Sanch. p. 147—8.*

* *Noe Chamum* execratus prædixerat fore, ut ejus posterii servi essent servorum. Atque id impletum in Chananæis tum, cum subire coacti sunt Israelitarum jugum. *Bochart. Phaleg. lib. 1. p. 3.*

when a particular Family of that Line was distinguished by a special Privilege in the Case; and separated from its idolatrous Kindred by an immediate interposition of Heaven for that purpose. And thus, *Philemon*, by running over with you several imaginary Establishments of Idolatry in the World, I have, I am afraid, insensibly brought down your Thoughts to the times of a real one. The particular Seat of it, I have in view, is the *Chaldean*, or ancient *Assyrian* Empire. From a City of which, *Ur of the Chaldees*, *Terah*, the Father of the Patriarch *Abraham*, some time before his death, which happened in the seventy-fifth Year of *Abraham's* Age, removed with his Family to *Haran* in *Mesopotamia*; upon a dissension from the *Urite* Establishment in Religion *. What this was, may be probably conjectured from the *Alexandrian* Chronicle; which records of *Ninus* the Successor of *Nimrod* in the *Assyrian* Empire, and who reigned 'till the ninth Year of *Abraham's* Life, that he taught the *Assyrians* to worship Fire †. He introduced, I would understand the Chronicle, the Worship of artificial Fire, as a Symbol of the *Fires*, or *Lights of Heaven*; which, if the Origin of *Chaldean* Idolatry may be judged of from that of all other Nations, were, doubtless, as the nature of the

* Compare *Gen.* 11. 31, 32. 12. 4. with *Judith* 5. 7, 8.

† *Chron. Alex.* p. 64.

the thing seems to point out, the first Objects of a mistaken Worship in the World. *Ninus*, we may imagine, thought to provide a remedy against the frequent absences, and disappearings of the heavenly Bodies, by appointing a *medium* of Adoration to them, which might be always at hand, and ready to receive the honours of those primary Divinities. Or, possibly, some farther Innovation here in *Abraham's* Time might occasion the Rupture between his Family and their Fellow-Citizens. For it does not appear that *Terah*, or *Abraham*, were at this time adherers to the *true* Worship, tho' they are mentioned as Separatists from a particular mode of *false* *. Whatever was the ground of their Dissension from the *Ur*ite Religion, the *Jewish* Authors inform us the quarrel in *Abraham's* Case ran so high, that he had inevitably fallen a Martyr to his particular Scruple,

* Mr. *Locke* in his Comment on *Rom.* 4. 5. — τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τοῦ δικαιοῦντος τοῦ ἀσεβῆ, λογίζεται ἡ πίστις εἰς δικαιοσύνην — observes, that by these Words Saint *Paul* plainly points out *Abraham*, who was, ἀσεβῆς, ungodly, that is, a Gentile, not a Worshipper of the true God, when God called him, which he explains by the Word ἀσεβείαν, being used by the Apostle to express the State of the Gentile World as to their Atheism, Polytheism, and Idolatry, at the Revelation of the Gospel. — ἀποκαλύπτεται γὰρ ὁργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσεβείαν ἀνθρώπων — *Rom.* 1. 18. See his Com. on the Places, As also, more at large on *Rom.* 5. v. 6 and 8.

Scruple, but that an especial *Providence* interposed in his Rescue. For the *Chaldeans*, it seems, were so resolute in their demands of Conformity to their authorized national Religion, that *Fire-Worship*, or *Fire-Discipline* were the settled Alternatives with them; and the latter having been the Lot of our Patriarch, he had certainly perished in it, had not a Miracle been wrought for his deliverance. It was thought necessary he should at least feel the *Vengeance* of that Element, of which he would not acknowledge the Divinity *.

THE Element (I interposed) had some pretence for asserting its own *Apotheosis*. But sure the zeal of *later* Ages for establishments of a *different* Genius greatly exceeds its bounds, when it catches the *red-hot* Spirit of these *Chaldean* Inquisitors; and proceeds to the *Discipline* of Fire, without the previous Ceremony of its *Deification*.

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* Pro eo quod legimus, in regione Chaldæorum, (εν τη χωρα των Χαλδαιων) in Hebræo habetur, Ur Chaldim, id est, in igne Chaldæorum. Tradunt autem Hebræi ex hâc occasione, istiusmodi fabulam; quod Abraham in ignem missus sit, quia ignem adorare noluerit, quem Chaldæi colunt, et dei auxilio liberatus, de Idololatriæ igne profugerit. Quod in sequentibus scribitur, egressum esse *Thâran* cum sobole sua de regione Chaldæorum: pro eo, quod in Hebræo habetur, de incendio Chaldæorum: quod videlicet, ignem nolens adorare, igne consumtus sit. Vid. Hieron. Tradit. in *Gen.* 11. 28, 31.

WHATEVER was the particularity (re-
sumed *Hortensius*) of the Patriarch's Reli-
gion at his departure from the City of his
Nativity; a *farther* reform was, we find,
thought necessary to be made in it, at some
distance of Time from that period; when,
by a special Designation from Heaven for
the Purpose, he was to enter upon the
illustrious Character vouchsafed to him in
Haran of *Mesopotamia*; of being from
thenceforward not only the Head or Father
of a *great* and chosen *Nation*; that of the
Jews, the immediate Descendents of *Abra-
ham* after the *Flesh*; but of a more honour-
able, however figurative Progeny; of *the
Faithful* to the end of *World* *. About
two Years after this very important Institu-
tion, we find him driven by distress of a
Famine in *Canaan*, the Country of his ap-
pointed Residence under it during that Inter-
val, into *Egypt* †. The Scripture which
records to us his having sojourned there
upon this occasion, about the space, as is
con-

* *The Law*, according to *St. Paul*, *Gal.* 3. 17.
was 430 Years after the *Abrahamic Covenant*. The
Law was given A. M. 2513. counting back 430 Years
from hence, we come to 2083, the 75th Year of
Abraham's Life; or the Year of his departure from
Haran; at which time, according to *Rom.* 4. v. 5. as
above, he was *justified by Faith*, being ἀσεβης, ungod-
ly, or an idolatrous Gentile. Compare *Gal.* 3. 8.
with *Gal.* 12. 2, 3.

† *Gen.* 12. 10.

conjectured, of three Months *, makes no mention of his having differed at all from the People of the Land in the matter of Religion. However scrupulous he had not long since been as to the *Urite* Ritual and Liturgy, we have no Intimation given us, but that he was now an intire Conformist to the *Egyptian*. Nor would he, 'tis conceived, have been so *well intreated* † of the *Pharaoh* in whose Dominions he took refuge, as we are informed he was, upon any other Terms. Unless indeed the Spirit of *Egyptian* Idolatry was far less bigotted than that of *Chaldean*; and that Zeal for national Ceremonies, so powerful in *Egypt* in later Ages, had not as yet begun to operate. An Argument this, in the opinion of a very considerable Writer ‡, that the *Egyptians* were not at the time we are here speaking of *materially*, if indeed in *any degree*, corrupted in their public Faith and Worship; since otherwise our Patriarch could neither have conformed to their Establishments with innocence, nor yet in all appearance have dissented from them; consistently with the only motive of his Journey; the obtaining for himself and Household that commodious Subsistence in a foreign

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reign

* See Marsham's Can. Chron. p. 72.

† Gen. 12. 16.

‡ Mr. Shuckford, Vol. I. of Con. Book IV. at large.

reign Land, which the inclemency of the Season would not afford him in his own. Our *Author* concludes therefore, that the *Egyptians* were as yet adherents to the traditional Religion of *Noah*; and Worshipers in common with their patriarchal Sojourner, of the *one true God* *.

THE Scripture (interrupted I) *Hortensius*, is altogether silent in this matter. It neither determines one way, nor the other. From whence, considering the Genius of the *Mosaic* History upon many parallel Occasions, little, I should imagine, can be concluded with certainty for either Side of the question. There is one Circumstance of the Relation to be considered, that seems, if any thing, rather to make against this *Gentleman's* Conclusion; since it may possibly help us to account for the Patriarch's hospitable Reception at the *Egyptian Court*, even allowing him to have been ever so scrupulous a Separatist from the *established Church*. He had with him, we are informed, a *fair Companion* of his Travels, whose Beauty soon drew upon her the Regards of the intriguing *Printes*, or great Officers, of *Pharaoh's* Household; and, upon a report of it from them to their Master, procured the admired Stranger an Admission into his Palace, and an intire accommodation

at

* See as above.

at the royal Expence *. In such a situation she must have been Mistress of very little Address, if she could not obtain for herself and Family the privilege of a *Toleration* in a separate Worship and Communion; and the liberty of a private Conscience. Nor did the Patriarch, so far as appears, in the least distrust the Success of so *powerful* an Apologist for his Religion; all his Care seems to have turn'd upon concealing the real nearness of her Relation to his Person. A Discovery of which, he conceived, might subject him to the hazards of Violence from a voluptuous People; and deprive him at the same time both of his Consort and his Life; whereas under the dissembled Character of a *Sister*, instead of the genuine one of a *Wife*, he could securely trust her Vertue amidst the *Intrigues* of a Court, nor risque his own personal Safety amidst the *Licence* of it †. When therefore we are acquainted by the sacred Historian, that he was *well intreated* of *Pharaoh* for the *sake* of his female counterfeited Correlative ‡, might not a *Toleration* of him in a foreign Worship be one instance of this kind Intreatment? And how then will it follow from *Abraham's* being at this time a Servant of the true God, that the native *Egyptians* had

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not

* *Gen.* 12. 14, 15, 16.† *Gen.* 12. v. 11, 12, 13.‡ *Gen.* 12. 16.

not before his days apostatized to the Service of false ones ?

Tho' I have all imaginable regard (returned *Hortensius*) to the Opinion of the very knowing Writer, whose Sentiments in this Matter I have been reporting to you ; I do not indeed see but the Supposition of a Toleration is full as allowable in the Case of *Abraham*, as in that of *Joseph*, a little more than two Centuries later in the *Egyptian* History *, it appears unavoidable. For we have the Authority of the sacred Text itself for thinking *Joseph*, even in the height of his *Egyptian* Advancement ; at a time when he not only stood before *Pharaoh*, but had enter'd into an Alliance by Marriage with a Family of the national Priesthood † ; to have yet been all the while of a different Religion from that of the Establishment. For in the account given us of his entertaining his Stranger-Brethren, sent by their Father to buy Corn in *Egypt*, in a general Failure of it in their own Land ‡ ; we are informed, the native *Egyptians*, who were of the Invitation, *might not eat Bread with the Hebrews* ; but were accommodated under a separate

* *Abraham* sojourned in *Egypt* A. M. 2086. *Joseph* was sold into *Egypt* at 17 Years of Age, *Gen.* 37. 2, 28. A. M. 2267. in 13 Years after which, or at 30 Years of Age, *He stood before Pharaoh*, *Gen.* 41. [46. A. M. 2289.

† *Gen.* 41. v. 45, 46.

‡ *Gen.* 43. 1, 2.

separate Oeconomy; the scrupulous Genius of their national Religion, even in these early days, admitting none to a common Table, who were not Partakers of a common Altar *. Our Author notwithstanding is so far from thinking the *Egyptians* to have been actually corrupted in their Religion at the time of *Abraham's* sojourning amongst them, that he makes the Patriarch himself to have been innocently the occasion of their first becoming so not long afterwards. This, in his account, was brought about by the artifice of *Suphis*, a Prince of *Memphis*; the tenth in that Government from *Menes*, or *Misraim*, its Founder; who came to the Crown about nine Years before the death of *Abraham*; and above fourscore after his departure from *Egypt* †. The Reputation of our Patriarch for particular Revelations, and a more distinguished Intercourse with Heaven, was at this time, it is supposed, exceeding high with the *Egyptians*. And gave *Suphis* an opportunity to innovate in the Sacra of his Country under the Patronage of so revered an Example. He pretended therefore, in affectation of the patriarchal Fame and Character, to be himself a *Deotins*; favour'd with a more

* Gen. 43. 32.

† *Abraham* sojourned in *Egypt* A. M. 2086. *Suphis* began his Reign A. M. 2174. or An. Æræ Theb. 293. 88 Years after *Abraham's* being in *Egypt*. *Abraham* died in 2183, the ninth Year of *Saphis* at *Memphis*.

more intimate access to, and nearer aspect of Divinity. Upon the credit of which, he soon contrived to overturn the hitherto *traditional* Belief and Worship of his Subjects; propagating in its stead a System of his own private Institutions; and insinuating himself by this means into the future supreme Direction of the publick Faith and Conscience*.

THE Pretence, (said I) *Hortensius*, was doubtless a very good one for the Purposes of an intriguing Politician. But methinks I would not readily charge the *Abrahamic* Dispensation with the Odium of giving the first hint to so mischievous an Artifice of Priestcraft. Besides that had the Circumstances of *Abraham's* Life and Character at this time been so well known in *Egypt*, as this account seems to suppose, he must really have been a Politician of no ordinary Genius, who could wrest *such* an Example to the Purposes of a national Idolatry.

THE *Egyptians* (replied *Hortensius*) might possibly have heard of the general Fame of *Abraham's* Revelations, and yet not have been apprized of the particular Subject and Contents of them. A report thus popularly current, without being accurately examined, might lead *Suphis* into the conceit of this Fallacy, at the same time that it

* See *Shuckford's* Con. Vol. I. Book V. p. 319, and foll.

would not at all interfere either with the Intention, or the Success of it. Abuses of the best Things are, you know, often unavoidable in the natural course of human Liberty. Appointments the most useful in themselves, and the most beneficially intended, are yet open to the grossest Misapplications by the perverse, the falsely-interested, the disingenuous. However, to deal fairly with you, *Philemon*, since I find you are scrupulous of making the Patriarch at all a Party in this Affair; I see not but we may well enough discharge him; and fix the blame, where perhaps it is only due, upon the enterprizing Spirit of the designing *Memphite*. His *Θεοπία*, in this view, might possibly be nothing more than the boasted Presence of a more improved Speculation, and profounder Theory, in Subjects of Religion. The Substance of which, in the Opinion of an Author of first regard in the Antiquities of Egypt, was the projecting the famed *Symbolical Theology*, and *Emblem-Worship* of this Country *. An *Hypothesis*, which he grounds upon a Passage in the Chronology of the Kings of *This*, answering to about the twentieth

* Sane ex hac Regis (*Suphidis*) *Θεοπία* nova in Ægypto Religionum ludibria excogitata sunt; et sacris tradita commentariis. Nam ex *Thinitarum* Synchronismo manifestum est, Bouum, Hircique ἀποδεωσιν eo ipso tempore initium habuisse. *Marsham Can. Chron.* p. 54.

twentieth Year of *Suphis* at *Memphis*;
 " That in the Reign of *Ceachos*, the tenth
 " *Tbinite* King, the *Apis* at *Memphis*, *Mnevis*
 " at *Heliopolis*, and the *Mendefian* Goat,
 " were received into the number of the
 " *Egyptian* Gods*." A discernment in
 this Symbol-Science was ever, we know,
 esteemed by the *Egyptians* a very high in-
 stance of sacred Wisdom†. And the disco-
 very, or first institution of it, if generally
 ascribed to *Suphis*, would naturally intitle him
 to that honourable Distinction paid to his Me-
 mory in the *Memphite* Records; " That he
 " was a Prince eminent for a more particular
 " Insight into the Natures of the Gods ‡." He
 left behind him, we are farther inform-
 ed, a sacred Book, or Treatise of divine
 Subjects; the Elements, we may suppose,
 of this emblematic Doctrine, and Animal-
 Apotheosis ||. Which, if it owed its birth to
 the Speculations of this *Memphite* Prince,
 might, before the Age of *Joseph's* Advancement
 in a neighbour Kingdom, near a Century be-
 low

* Sub hoc, *Apis* in *Memphi*, *Mnevis* in *Heliopoli*,
 et *Mendefius* Capr Dii sunt habiti. *Marsh. Tab.*
artic. Ceach.

† Ως περ εκ φρονησεως και της αγαυ θεοσοφιας επι
 το σεβας ελθειν και των ζωων. Καυταρον δε αμαθης
 βεδελυχθειη αυ, αγνωμων υπαρχων των θεων. Αιγυπ-
 τιοι δε εσεφθησαν, ως εικονα ηλιου εμψυχον. *Porph.*
de Abst. Lib. 4. Sect. 9.

‡ Ουτος περιεπιτες εις θεους εγενετο. *Syncell. Chron.*
p. 56.

|| Ιεραν συνεγραψε βιβλον. *Ibid.*

low the Times we are here speaking of, have been sufficiently spread, and improved upon in *Egypt*, to account fully for that religious Distinction in the accommodation of his *Egyptian* and *Hebrew* Guests, observed in his Entertainment above-mentioned *. Nor will the Province here assigned to the Refinements of *Suphis* appear, I think, at all unsuitable to his Genius and Character, when it is remembered, that he is delivered down to us in the Chronology of *Egypt*, as the reputed Founder of the celebrated *great Pyramid* †. An Edifice, whatever other Uses it might be applied to, in its first Intention, there is great Reason to think, of the *Hieroglyphic* kind. The Figure of the *Pyramid* and *Obelisk* in general being, we are assured, in the *Egyptian* manner of Expression, emblematical of the *Nature and Properties of Fire* ‡; as was, I conceive, this

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par-

* *Joseph* stood before *Pharaoh* A. M. 2289—*Suphis* died A. M. 2237; or 52 Years before *Joseph's* Advancement—*Suphis* reigned 63 Years; beginning to reign A. M. 2174, or according to *Marsham's* Table, An. Ær. Theb. 293—The Worship of the *Apis*, &c. as above, stands recorded pretty early in *Suphis* his Reign; so that it came in, probably, near a Century before *Joseph's* standing before *Pharaoh*.

† Hic (*Suphis*) maximam erexit Pyramidem. *Marsh.* Can. Chron. p. 47.

‡ Πυραμίδας δὲ καὶ ὀβελίσκους τῇ πυρὸς οὐσίᾳ (ἀπνεύει μὲν). *Porph.* ap. *Euseb.* Præp. Evang. p. 60. The *Egyptian* *Obelisk* at *Alexandria* had not a *Square* Base, like those we see at *Rome*; but an *Hemi-spherical*

particular Structure, (what I have the pleasure to find confirmed to me, by the Judgement of a late very learned and ingenious Traveller, who had examined it upon the spot) both designed for the *Representation*, and dedicated to the *Idolatri*, of the *chief Fire* of the System, the Sun *. But, not

spherical one, that was received into a correspondent Cavity in the Pedestal. It is certain, that these Pillars, by being thus rounded at the Bottom, would bear a nearer resemblance to *Darts*, and *missive Weapons*, than if they were square. And consequently would be more *expressive* of the *Rays of the Sun*; which they were supposed to represent; as it was the Sun itself to which they were dedicated. *Shaw's Travels, or Observations, &c. p. 411.* *Trabes ex eo fecere Reges quodam certamine, Obeliscos vocantes; solis numini sacratos. Radiorum ejus Argumentum in Effigie est. Plin. Hist. Nat. lib. 36. cap. 8.*

Antes * As the Pyramids, which are Obelisks only in obtuse Angles, were equally emblematical of Fire, so they may be considered under the same religious View, to have been no less consecrated to the same Deity. *Shaw's Travels*, as above.—If *Cheops*, *Sophis*, or whoever was the Founder of the great Pyramid, intended it only for his Sepulchre, what Occasion was there for such a narrow crooked Entrance into it? For the Well, as it is called, at the end of the Entrance? For the lower Chamber, with a large Nitch or Hole in the eastern Wall of it? For the long narrow Cavities in the Wall of the upper Room? Or for the two Anti-Chambers, and the lofty Gallery, with Benches on each Side, that introduce us into it? As the whole of the *Egyptian Theology* was cloathed in mysterious Emblems and Figures, it seems reasonable to suppose, that all these Turnings,

not to amuse you any longer, *Philemon*, with Conjectures, either as to the *Æra*, or Authors of the *Egyptian* Idolatry; it will be more to our Purpose to turn our Inquiry to the general *Theory*, *Genius*, and *Constitution* of it. Nor can we, I believe, here set out with a better Guide, than the knowing and inquisitive *Sicilian*, *Diodorus*; who in the first Book of his general History has represented to us the Sentiments of the earlier *Egyptians* upon the Matter of Religion, to effect, as follows—"The first Men, who
 " had their rise in *Egypt*, true born Sons
 " of their Mother Earth, surveying the
 I 2 " State

Turnings, Apartments, and Secrets in Architecture, were intended for some nobler purpose; (for the Catacombs are plain vaulted Chambers hewn out of the Rock) and that the Deity rather, who was *typified* in the *outward Form* of this Pile, was to be worshipped *within*. The great Reverence and Regard which *Suphis*, one of the reputed Founders is said to have paid to the Gods, will, perhaps, in the first Place, not a little favour such a Supposition. Yet even if this at last should not be granted, no Places certainly could have been more ingeniously contrived for the *Adyta*, that had so great a Share in the *Egyptian* Mysteries. *Shaw's Travels*, p. 417, 418. And indeed I am apt to think, that there are few, who attentively consider the outward Figure of these Piles; the Structure and Contrivance of the several Apartments in the inside of the greatest, together with the ample Provision that was made on each side of it for the Reception, as may be supposed, of the Priests; but will conclude, that the *Egyptians* intended the latter for one of the Places, as all of them were to be the Objects at least, of their Worship and Devotion. *Shaw's Travels*, p. 420.

“ State of the World about them, and con-
 “ templating, not without a secret Awe,
 “ and Reverence, the Contents of the won-
 “ derful Machine, concluded for the Divi-
 “ nity of the two most considerable, and
 “ commanding Appearances of it, the Sun,
 “ and Moon. These, they conceived,
 “ were the great Principles of Life and Be-
 “ ing; the dispensing, and sustaining Pow-
 “ ers of the intire System *.” A Conclu-
 sion so natural to such early and unexpe-
 rienced Reasoners as are here supposed, that
 you have been driven, you know, to the
 Hypothesis of a Miracle to prevent their
 making it. But whatever was the effect of
 original Revelation in first establishing a right
 Religion, subsequent Tradition was by no
 means sufficient to perpetuate and maintain it
 in the World. For before the times we are
 now arrived at in the course of this Speculation,
 Mankind had almost universally broke their
 guard; and, as if wholly loose and uncau-
 tioned in the point, were with very little ex-
 ception, running as greedily into the Infatu-
 ation

* Τους δε ουν κατ' Αιγυπτον ανθρωπους το παλαιον
 γενομενους, αναβλεψαντας εις τον κοσμον, και την των
 όλων φυσιν καταπλαγεντας, και θαυμάσαντας, υπο-
 λαβειν ειναι δυο θεους αιδιους τε και πρωτους, τοντε
 ηλιον, και την σεληνην—τουτους δε τους θεους υφισταν-
 ται του συμπαντα κοσμου διοικειν, τρεφοντας και αυξουν-
 τας παντα· και δια τουτων παντα γενασθαι και τρεφισθαι.
 Diod. Sic. Bib. Lib. 1. p. 10, 11. Ed. Rhod.

ation of *Sabiiſm*, or the Idolatry of the bright Hoſt of Heaven; as if in the infant Simplicity, and ignorant Admiration of a riſing World, they were now firſt opening their Eyes upon the affecting Spectacle. The *Egyptians*, we may conceive, were the more eaſily ſeduced to the *Worſhip* of the heavenly Bodies, as by the nature of their Climate, and circumſtances of their Situation, they ſeemed to have enjoyed a more uninterrupted and advantageous *Display* of them, than their neighbour Nations *. They led moreover in earlier times, for the moſt part, 'tis probable, a rural and much expoſed Life. And, in the imperfection of their Astronomy, having for many Centuries no true meaſure of a ſolar Year †, were obliged

to

* *Ægyptii in camporum patentium æquoribus habitantes, cum ex terrâ nihil emineret quod contemplationi cæli officere poſſet omnem curam in-fiderum cognitione poſuerunt. Cic. de Div. lib. 1. cap. 41. Ed. Davies*—Nam, ut recte de his (*Ægyptiis*) *Lactantius Firmianus*, cum cælo fruerentur ſereno, otio ad hæc, et deliciis, quibus univerſa *Ægyptiorum* Tellus ſcatebat, torpeſcerent, decoram cæli faciem, cum reliquo ſtellarum ordinatiſſimo exercitu conſiderantes, &c. *Kirch. Ob. Pamph. p. 157*—Οἱ δὲ Θῆταιοι φαſιν ἑαυτοὺς ἀρχαιοτάτους εἶναι πάντων ἀνθρώπων καὶ παρ' αὐτοῖς πρώτοις φιλοſοφίαν τε εὐρεῖσθαι, καὶ τὴν ἐπ' ἀκριβὲς ἀſτρολογία, ἀμὰ καὶ τῆς χώρας αὐτοῖς ſυνεργουſης πρὸς τὸ τῆλαυγεſτερον ὁρᾶν τὰς ἐπιτολάς τε καὶ δυſεῖς τῶν ἀſτρων. *Diod. Sic. Bib. lib. 1. p. 46.*

† The *Egyptians* aſcribe the Correction of their Year to *Mercury*. *Ἀνατιθεαſι δὲ τῷ Ἑρμῇ πᾶσαν*

to estimate the Returns of their Seasons, and
adjust the varying expediences of Husbandry,
and

την τοιαυτην σοφίαν. Strab. Geog. lib. 17. p. 816.
This *Mercury* was undoubtedly *Siphoas*, thirty-fifth
King of *Egyptian Thebes*; who, from parallel Cir-
cumstances in his History and Character to those of
Taausus, *Thoth*, or *Mercury* the Son of *Menes*, or
Misraim, obtained this Name. *Syncellus* records the
Addition of the five Days to have been made to the
Egyptian Year by *Affis*, sixth King of *Tanis*, or the
lower *Egypt*. ΟΥΤΟΣ ΠΡΟΣΕΘΗΚΕ ΤΩΝ ΕΥΛΑΥΤΩΝ ΤΑΣ ΠΕΝΤΕ
ΕΠΑΥΟΜΕΝΑΣ, ΚΑΙ ΕΠΙ ΑΥΤΟΥ, ΩΣ ΦΑΣΙΝ, ΕΧΗΜΑΤΙΣΕΥ
ΤΡΙΑΚΟΣΙΩΝ ΕΞΗΚΟΝΤΑ ΠΕΝΤΕ ΗΜΕΡΩΝ Ο ΑΙΓΥΠΤΙΑΚΟΣ ΕΥΛΑΥΤΟΣ.
ΤΡΙΑΚΟΣΙΩΝ ΕΞΗΚΟΝΤΑ ΜΟΝΩΝ ΗΜΕΡΩΝ ΠΡΟΤΟΥΤΟΥ ΜΕΤΡΟΥΜΕΝΟΣ.
Chron. p. 125. But this *Affis* being one of the Pastor
Kings, who were, in *Josephus* his account, ανδρωτοι
το γένος ασημοι, an obscure ignoble Race; Sir *John*
Marsham very reasonably conjectures, that *Syncellus*,
in remarking, as above, to this King's Name, means
only to fix the Correction of the Year to the Time,
not to the Person of *Affis*. Which agrees very well
with what has been already said of its being really in-
troduced by *Siphoas*, or the second *Mercury*—Chro-
nologizæ nostræ competit id quod *Georgius Syncellus*
Sexto Tanitarum Regi subjicit. ΟΥΤΟΣ ΠΡΟΣΕΘΗΚΕ κ.τ.λ.
In postrema hujus Regis tempora initia Mercurii in-
cidunt; ita ut huic ille sit satis æqualis. Can. Chron.
p. 235. The five Days then were added in the 34th
Year of *Affis*, the sixth Pastor King of the lower
Egypt. The most probable Time of the Irruption of
the Pastors is the Year of the World 2420. About
209 Years from hence by Sir *John Marsham*'s Table
began the Reign of *Affis*. Whose 34th Year is there-
fore the 243d from the Pastor Invasion; or the Year
of the World 2663. This was 720 Years from the
Time of *Menes* his Death, who first peopled *Egypt*,
and founded the *Theban* Government. And in about
15 Years from hence, began *Siphoas* to reign at *Thebes*.

So

and Agriculture, by looking constantly up to these fair Deceivers; and remarking, as
accu-

So that the Correction might very easily belong to him. *Siphoas* began to reign near a Century after *Josbua's* Death; who died in 2578. The *Egyptian* Year was not corrected 'till above fourscore Years after the Death of *Josbua*. 'Tis remarkable that *Herodotus* speaking of the corrected Measure of the *Egyptian* Year, mentions only an Addition of five Days, to the number 360, without any Intimation of a quarter Part of a Day more being to be added to the reckoning; whereas *Diodorus*, and *Strabo* both mention the six Hours; which shews they were a later Improvement than the five Days. Αἰγυπτίοι δὲ τριηκοντημέρους ἀγού-
τες τοὺς δώδεκα μῆνας ἐπαγούσι ἀναπαν ἔτος πεντε ἡμέ-
ρας παρὲξ τοῦ ἀριθμοῦ. Herod. lib. 2. cap. 4. and indeed the Fable in *Plutarch*, which relates to this Matter, supposes five Days the exact seventy-second Part of the Year; as it is of 365 Days, without the quarter of a Day over. Λέγεται δὲ ὁ μῦθος οὗτος ἐν βραχυ-
τάτοις, ὡς ἐνέστι, μαλίστα. Τῆς Ρῆας, Φασί, κρυφαί-
τω Κρόνῳ συγγενομένης, αἰσθόμενον ἐπαρασθαι τὸν ἥλιον
αὐτὴ μῆτε μῆνι μῆτε ἐνιαυτῷ τεκεῖν. Ἐρωτᾷ δὲ τὸν
Ἑρμῆν τῆς Θεοῦ συνελθεῖν. Εἰτα παίξαντα πεπτιὰ
πρὸς τὴν σελήνην, καὶ ἀφελόντα τῶν φωτῶν ἑκάστου τὸ
ἑβδομέκον, ἐκ πάντων ἡμέρας πεντε συνελθεῖν, καὶ
ταῖς ἑξηκοντα καὶ τριακοσίοις ἐπαγεῖν, ὥς νῦν ἐπαγο-
μενᾶς Αἰγυπτίοι καλοῦσι. Plut. de Iside, et Osiride,
p. 355. Ed. Xyl. 'Tis probable some general Report
of the *Egyptians* having corrected their Year prevailed
in *Greece*, before the true State of the Fact came to be
known there, by means of *Thales* his intercourse with
the *Egyptian* Priests; as we learn from *Diogenes Laer-
tius*. Τὰς τε ὥρας τοῦ ἐνιαυτοῦ, Φασίν, αὐτοῦ εὐρεῖν,
καὶ εἰς τριακοσίας ἑξηκοντα πεντε ἡμέρας διελεῖν. Οὐ-
δεὶς τε αὐτοῦ καθήγησατο, πλην ὅτ' εἰς Αἴγυπτον ἐλθὼν
τοῖς ἱερεῦσι συνδιετριψεν. Diog. Laert. lib. 1. p. 7.
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accurately as they could, the diversified particularities of their Relations and Aspects *.

This

in Thalete. — For *Herodotus* represents *Solon* a contemporary with *Thales*, in a Conference with *Cræsus*, to have considered the true solar Year as consisting of 375 Days. For he says it was necessary to intercalate every other Year a whole Month, or 30 Days. Consequently the common Reckoning of 360 Days must have been 15 instead of 5 Days, short of Truth. *Solon*, it should seem, was aware the common Reckoning was wrong; but was not Master of the precise Reformation required in it. The Conversation is very remarkable. In the Conclusion of it *Solon* reckons up to *Cræsus* the sum of Days in seventy Years to be 26250, which is at the Rate of 375 Days to each Year. The Computation is made by way of answer to *Cræsus* his very hasty and resentful Expostulation with the Sage upon his seeming to have but a degrading Opinion of *Cræsus* his Happiness. Ω ξειβε Αθη-
ναις, ἡ δὲ ἡμετέρα εὐδαιμονία, αὐτῷ τοι ἀπερίπτου ἐς το
μῦθεν, ὥς τ' αὐδ' ἰδιωτῶν ἀνδρῶν ἀξίους ἡμέρας ποιήσας ;
upon which *Solon* lays before him the Measure in Days
of human Life at an Estimate of seventy Years —
τοῦτου τῶν ἀπάσεων ἡμερῶν τῶν ἐς τὰ ἐβδομηκοντα ἑτέα
εἴκοσιν πεντήκοντα καὶ διηκοσίων καὶ ἑξακισχιλίων καὶ
δισμυρίων, ἡ ἕτερη αὐτῶν τῇ ἑτέρῃ ἡμέρῃ το παραπαν
οὐδὲν ὁμοίου προπαλεῖ προήγμα. In which length of
time, and variety of Events, 'tis impossible, he con-
cludes, to determine rightly upon the Subject of a
Man's Happiness, 'till the whole date is run out.
Herod. lib. 1. cap. 32. Ed Steph.

Cum veterum annus parum cum motu solis appa-
rente congruebat, ex dato die mensis quo factum ali-
quod notabant non statim exinde patebat quā anni
tempestate illud evenit. Igitur quando Agricolas in
Re Rustica aliquod faciendum in stato tempore præ-
scripserant, tempus illud non per diem Kalendarii civilis
indicabant; quippe eadem dies mensis non semper
quolibet

This gave them high impressions of the Dignity of these Objects in the mundane Constitution; and their importance to the Oeconomy of Life. Which would be still increased, by observing as to the principal of them in particular, the Sun, how entirely the regular, prosperous, and flourishing Estate of all inferior Nature seemed to depend upon his dispensing Authority, and genial Influence. How the unnumber'd varieties of vegetative Being, the several Species of Herbs, Grain, Plants, Flowers, Trees, and Fruits; at once the Ornaments of the Earth's *own Form*, and Support of *those* of its animated Inhabitants; were the effects of his prolific Virtue, and secret Operation, upon the differing *contents* of her internal Substance. That the whole Scenery of the Universe—But I forbear, *Philemon*, considering that you have been before-hand with me upon this Argument; and have made any thing I could say here as comparatively weak and degrading; as it is fortunately at the same time made superfluous and unnecessary.

I would very gladly (returned I) *Hortensius*, exchange your Compliment for your Description. Tho', to say the truth, by

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the quolibet anno in eodem anni tempore incidebat. Sed certioribus opus fuit Characteribus ad tempora distinguenda. Itaque Agricolarum tempora per ortus et occasus stellarum distinguebant. *Keil. Astron. p. 264.*

the slight hint you have here given, you have recalled to my thoughts an Image, which must have pleaded so strongly with our *Egyptian* Ruralists for a *direct*, and *unqualified* Adoration of the solar Orb; as in great measure to preclude the Apology I was thinking to have made for their first addresses to it of a religious kind; by suggesting, that possibly nothing more might be intended by them, than the Worship of the *transcendent* Majesty of the invisible Creator, under the *Symbol* of his most *excellent*, and seemingly nearest resembling Creature. They might the readier err this way, if they had yet subsisting amongst them some *imperfect* Tradition of the *divine* Being's having vouchsafed to converse with, and instruct the Men of elder Times, by an *Angel*, a *Glory*, some visible *Exhibition* of his more distinguished Presence. A manner of Communication, which the sacred Accounts seem, I think, to suppose; and which might be very suitable to the Condition of the more early Ages, however generally discontinued in succeeding ones. I pretend not, with some modern Visionaries, to assert any thing of the *precise* Form of these Appearances; or to enter into a disquisition of the Nature, and mystical Intendments, of the *Paradisiacal Cherubim* *.

The

* See a very ingenious Treatise upon the Principles of

The Fact in general is all I am concerned for. Of which, if Mankind, the bulk of them, had now by degrees, either thro' negligence, or dispersions, lost all correct Accounts; retaining still a *confused* Tradition of Manifestations of *Divinity* made to their Fore-fathers *under*, and Worship practised by them *towards*, a *sensible* Presence; might not this lead them into an opinion of the lawfulness and expediency of religious *Symbols* in general? Of having before their Eyes some visible Object of Adoration; something to strike the Attention, and ingage the Sense of the devout Worshipper? Now this Point once fixed, nothing in Nature surely so proper for the *Purpose*, so every way worthy of the *Distinction* required; as the significant Luminaries of Heaven: The two *greater Lights* of it in particular; in some Views of which, the most *chastised* Philosophy of these *colder* northern Climes, can scarce forbear breaking out into unhallowed Reverence. Consecrated thus speciously to the Imagery and Representation of their Maker, they soon, no doubt, became the Rivals of his Honours; and by a gradation as natural, as it has been common

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of the late Mr. *Hutchinson*, intituled, *Christianity almost as old as the Creation*. It must be owned, this Author has at least made Mr. *Hutchinson's* Scheme intelligible: And has shewn he has no want of any thing, as a Writer, but a more reasonable and better Cause.

in the Case, from being applied to at first as *Helps* only to Devotion, were quickly afterwards advanced into the *supreme Objects* of it.

I WILL not answer, (replied *Hortensius*) how far any such *misconstrued Tradition* as you have been pleading for, might contribute to the Introduction of these first-practised Idolatries; but I am very sure, the popular Artifices of an *accommodating Philosophy*, devised in its excuse and vindication by the more forward Masters in *religious Politics*, did very much to its support, and growing Interest in the World. The importance in general of *some Religion* to the Purposes of Society and Government, could not but strike the most unpractised Thinker. Whilst more improved Reflection would be apt to suspect the Hopelessness, and Policy to suggest the inexpediency, of an Attempt to retain the Bulk of Mankind in a perfectly *rational One*. The wisest would find it *extremely difficult*; to the Vulgar it might be presumed little short of *impossible*; to raise their *Thoughts* above their *Senses*; or to any requisite degree *conceive*, what they were not at liberty to *imagine* *. Hence that favorite Doctrine in all learned Paganism;

* *Permolestum enim compluribus videbatur, Intellectu tantummodo Deum pervestigare, non etiam visu usurpare. Kirch. Ob. Pam. p. 159.*

nism; no where more so, than, where it was probably first contrived, in *Egypt*; of Divinity, as it were, *partially imbodyed*; and made visible to outward View, in the varied Species of its own Workmanship *. A Doctrine, I am inclined to suspect, which the inticed Weakness of popular Simplicity first

• This is what the *Stoic* in *Cicero's* second Book of the Nature of the Gods, expresses by *Tracta ratio a Phÿsicis Rebus ad commenticios et fictos Deos*. Which however open to Abuse in the popular and fabulous way of treating it; as when the Masters of this Theology, to explain the Powers and Passions of the Universe, talk of the *Formas Deorum, et Ætates, et Vestitus, Ornatusque*; genera præterea, conjugia, cognationes, omniaque traducta ad similitudinem imbecillitatis humanæ; nam et perturbatis animis inducuntur; accipimus enim Deorum cupiditates, ægritudines, iracundias; nec vero, ut *Fabulæ* ferunt, *Di bellis præliisque caruerunt*: yet was capable of a very good Meaning, when considered as expressing, Deum pertinentem per naturam cujusque rei; per terras Cererem, per maria Neptunum; alios per alia: qui, qualesque sunt, quoque eos nomine consuetudo nuncupaverit, venerari, et colere debemus. *De Nat. Deor.* lib. 2. cap. 28. The Pagans seemed to apprehend a kind of necessity of worshipping God thus in his Works, and in the visible Things of this World; because the generality of the Vulgar were then unable to frame any Notion of an invisible Deity; and, unless they were detained in a way of Religion by such a Worship of God, as was accommodate and suitable to the lowness of their Apprehensions, would unavoidably run into Atheism. Nay, the most philosophical Wits amongst them, confessing God to be incomprehensible to them, seemed themselves also to stand in need of some sensible Props to lean upon. *Cudworth's Intel. System*, chap. 4. p. 510.

first recommended to the Adoption of *philosophic* System; and Men were *practically* convicted of, before they were taught *speculatively* to entertain. The Bias of the *many* drew strongly, we may imagine, towards a sensible Object of devout Worship; a Deity accommodated to their Apprehension; and indulged to their View. A *striking* Presence was of singular Efficacy in suggesting to them a *divine* one *. And when by this means the *actual* Idolatry of the Sun and Moon was growing into an *Usage*, the Learning of the Times soon set itself to work to authorize it as an *Establishment*; under pretence, that the Benefits of Providence dispensed to Mankind by the Means of these *important* Luminaries, could not be better acknowledged, than by a Devotion to their immediate Beam. The several Qualities and Powers of which being only so many *Derivations* from the *first Cause*, the Worship of them was in truth no *other*, than the Worship of *that Cause* under a particular Consideration of its Agency and Effect †.

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* Cum Solem in medio veluti vivificum mundi Oculum, ac harmonici ordinis Choragrum, immortalem illum Jovem virtutis suæ sigillo Universa temperantem conspicerent, (Ægyptii) eum aliquid supra naturam excellentius, nimirum το Θειον, quod virtute sua omnia moveat, mota distinguat, distincta ornet, calore veluti amore quodam sympathetico distincta uniat, arbitrati sunt. Kirch. Ob. Pam. p. 157.

† The Truth of this whole Business seems to be this;

The Plea was artfully calculated; at once to humour the Inclination, and palliate, as it might seem, in some degree, the absurdity of popular Thinking. Whilst, in this way of Reasoning, new Forms of Worship were continually arising; and *Deity* became every Day more and more easy, both of Comprehension, and Access*. For the Sun,

this; That the ancient Pagans did physiologize in their Theology; and, whether looking upon the whole World animated, as the supreme *God*; and consequently the several Parts of it as his living Members; or else apprehending it at least to be a *Mirror*, or visible Image of the invisible Deity, and consequently *all its several Parts, and Things of Nature*, but as so many several Manifestations of the divine Power and Providence; they pretended, that all their Devotion towards the Deity ought not to be huddled up in one general confused Acknowledgment of a supreme invisible Being, the Creator and Governor of all; but that all the *several Manifestations* of the Deity in the World, considered *singly, and apart by themselves*, should be so many *distinct Objects* of their devout Veneration. *Cudworth's Intell. Syst. p. 228.*

* By means of what the last cited very learned Author calls, "Breaking or crumbling as it were of the simple Deity; and parcelling out of the same into many particular Notions and partial Considerations, according to the various Manifestations of its Power and Providence." *p. 531.*—It is not improbable, what our Author observes, *p. 309.* That the Inscription mentioned by *Plutarch* to the Goddess *Neith*, or *Minerva* at *Sais* in *Egypt*—
 Ἐγώ εἰμι παν το γεγονος, και ον, και εσομενον, και τον εμου πεπλου ουδεις πω θνητος απεκαλυψεν. *De Iside et Osir. p. 354*—might be intended to express the "Mind or Wisdom of the Deity diffusing
 "itself

Sun, and Moon once conceived of, as the
visible Exhibitions of Divinity in the System,
 the

“ itself thro’ all Things ; or the Perfections of God
 “ made visible in the several Manifestations of his
 “ Power, Wisdom, and Goodness in the material
 “ Universe. And that the Veil here said to be
 “ thrown over this Goddess might be a Symbol of
 “ the more *recondite*, and *arcane Theology* of the E-
 “ gyptians ; which considered this as a *simple Principle*,
 “ or Attribute of the Deity ; tho’ for the Ease of
 “ vulgar Conception considered thus partially in its
 “ Effects.” And this may give us the ground of the
Orphic Doctrine amongst the Greeks of the, *Ἐν τῇ τοῦ*
πνεύματος. The *Hermaic Books*, ’tis more than proba-
 ble, by whomsoever forged, are in the main formed
 upon the Principles of the ancient *Hermetic*, or *Tris-*
megistic Theology, preserved in traditional Memory
 in *Egypt*, and in the Rituals of her popular Supersti-
 tion. And these Books are full of this Doctrine.
 From their being the late Forgeries of *Pythagorean*, or
Platonic Sophists, and full of the Characters of these
 Sects of Philosophy, it will not be evinced, that they are
 of a Genius intirely different from the ancient *Egypt-*
ian one ; seeing the Founders of both these Sects bor-
 rowed the main Principles of their Philosophy from
Egypt ; as did the *Greeks* in general all their Learning.
 So that as *Jamblichus* observes (and *Cudworth* ap-
 proves the Observation) they may περιεχειν Ἑρμαϊκάς
 δόξας, εἰ καὶ τῇ τῶν φιλοσοφῶν γλωττῇ πολλακῶς
 χεῖνται.—For in the Language of the incomparably
 ingenious, and entertaining Author of the *Archæologi-*
Phil. lib. 1. p. 77. 4to. *Revera quæ fuerint Ægypti-*
orum Dogmata, et quid alios docuerint, ab eorum
 discipulis, Philosophis *Græcis*, rescindendum esse vide-
 tur ; qui ut notum est, *Ægyptum* petere solebant ad
 adipiscendas literas altiores—and elsewhere, Non
 aliunde repetenda est sapientia *Ægyptiorum*, quam ab
 eorum Discipulis, Philosophis *Græcis*, idque potissi-
 mum

the several inferior Orders of celestial Lights, of which it was obvious to think, that they were in general of the same Nature with, and Partakers in degree of the several Powers and Virtues of, the superior ones; would soon demand in their Place and Proportion a like *honourable* Consideration. At the same Time that, their number not admitting separate Applications, and Philosophy, 'tis probable, not as yet sufficiently entring into their particular Distinctions, to appoint them particular Services; they could not well be otherwise adored, than either *inclusively* in their *Principals*; or else *in Sum*, as it were, *together with them*; by way of *comprehensive* Address to that magnificent *Concave*, in which both were alike seemingly disposed. Such, *Philemon*, I take to have been the original Idolatry of the World. Whether *Egypt*, or *Chaldea*, were properly the Authors of it, would, I am sure, be a fruitless, and is, I conceive, a very needless Disquisition. Both of them, we are certain, before the Times we are now arrived at, were notoriously guilty in the kind; and from them the Practice was too soon propagated to all the various Dispersions of Mankind.

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mum ab *antiquissimis*; nempe *Orphicis*, *Ioniciis*, *Pythagoricis*, *Platonicisque*. Patrum imagines in filiis et nepotibus intuemur. Et ab his Alumnis Disciplinæ *Ægyptiacæ* ipsius effigiem qualitercunque licet depingere vel adumbrare. Ibid. p. 99.

OF this sort (I interposed) was, I imagine, *Hortensius*, the greatest Part of those Idolatries mentioned in the earlier Scriptures; to have been practised so universally, wherever the *Jewish* People had any Communication. And to which, we find, even the *chosen Seed* themselves had such an untoward Propension, that not all the Policy of a divinely suggested Discipline for the Purpose, exercised upon them for a succession of forty Years, would, in the opinion of their wise and provident Legislator, a little before his Death, prove a sufficient check upon them in this Regard: But, even in possession of Promises, whose very *Tenure* was a *total Forbearance* in this kind, they would yet, be very justly suspected, be here perpetually transgressing; and in despite of the most affecting Mementos both in their History, and Ordinances, of Power *superior* to the *Heavens*, would be tempted by the momentary Argument of a single *Glance* to compliment them ever and anon with supreme*; mistaking

* *Dent. 4. v. 15, 19.* Take good heed, (says Moses, to Israel) lest thou lift up thine Eyes unto Heaven, and when thou seest the Sun, and the Moon, and the Stars, even all the Host of Heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided (or as the marginal Reading has it, imparted) unto all Nations under the whole Heaven. Ne forte eleves oculos tuos in cælos, et videas Solem, et Lunam, atque stellas, cum universo exercitu cælorum, et Impulsus adores atque colas ea.

mistaking these useful *Instruments* of divine *Providence*, for the *exhibited Splendors* of divine *Majesty*. So much, it should seem, was this the prevailing Doctrine, and general Infatuation of these Times.

I AM afraid, (replied *Hortensius*) the Idolatry of this Age did not by any means stop here; as you will find in the sequel of our Inquiry. But a part of it this undoubtedly was; and *one* moreover, as appears from our *sacred Accounts* themselves, of by no means recent Establishment. For in the Book of *Job*, (who lived, 'tis probable, some Centuries before the Æra of that Passage of *Moses's* History you have been hinting at *) where the illustrious *Sufferer* is introduced, as appealing to the Sentence of Heaven itself for the general Integrity of his Character; his innocence as to the particular Corruption of *Sabiiism* as an impiety exceeding common in his time, is *distinctly* insisted on: The very Ceremony of its Practice, namely that of *Adoration*, or the Idolater's applying his Hand to his Mouth, in token of his religious Reverence to the heavenly Luminaries, being particularly pointed out to us: And the true *Atheistic* Construction of it in all Reason, and sober Consequence, at the same time very remarkably

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* He was probably contemporary with the Patriarch *Isaac*.

ably asserted ; in opposition, no doubt, to all such unavailing Refinements, as we have above supposed (and are here, I think, authorized to suppose) the politic Learning of accommodating Hierarchs, or Statesmen, had propagated in its Apology, and Incouragement *. When by these means however, as has been said, the Idolatry of the Heavens was become generally authorized ; the next Step in the Progress of Apotheosis, was, I imagine, for Reasons above occasionally hinted to you, the Consecration of artificial, or common *Fire* †. This, 'twas obvious to think, was both an immediate Communication from, and most expressive, as well as permanent Symbol of the *Sidereal* Splendors. But its chief Recommendation was, its proceeding yet a Degree lower in the levelling Scheme of popular Divinity ; and bringing down the *Gods*, as it were, to the Earth ; to the very Habitation, Familiarity, and, in some measure, the good Offices, of their Worshipers ‡.

I A M

* Si vidi Solem, quando splendebat, et Lunam incedentem clarè, et seduxit sese, (aliter) Lætatum est, in abscondito cor meum, et osculatum est manum meam os meum, etiam hoc fuisset iniquitas judicata ; quia Abnegassem Deum Desuper. *Job*, lib. 1. cap. 31. 26, 27, 28.

† Τούτοις γὰρ (τοῖς φαίνομενοις οὐρανόις θεοῖς) καὶ τὸ πῦρ ἀθανάτου φυλάττομεν ἐν τοῖς ἱεροῖς, οὐ μάλιστ' αὐτοῖς ὁμοιωτάτων. *Porph. de Abst. lib. 2. p. 53.*

‡ Vulcani claudicatio, says a learned Writer, notat

I AM afraid (said I) it was bringing them a good deal *nearer* in effect, than they had any reason to desire to be brought. For so striking an Object as the *sacred* Fire once placed before Men's Eyes, as a direct Discernption from the *celestial*; and so *commodiously* withal for their religious Applications; 'twas but to compliment the *Substitute*, (what Sense and Imagination would very readily come into) with being too *faithful* to the Honors of its *Principals*, ever to think of intercepting them, however *unguarded* in their Passage; and thus, that uneasy Check upon all zealous Devotion, a *conscious Reservation* in the exercise of it, might soon be thrown off, as a Restraint not more inconvenient, than really unnecessary in the Case: And the Mind, with the Eye, would be at the trouble of looking no farther, than to the immediate *Exhibition*, and nearest *Species*.

AND if the Substitute in this Instance, (resumed *Hortensius*) did thus easily insinuate itself into the Honours of its Principals; it had at least their *own Example* to plead in its excuse; they having before, by a like artifice, dispossessed of all religious Regard and
Reverence

tat ignis nostri imperfectionem. As fanciful as the Analogy here may be thought, the Fact will not be disputed, that, Nisi ligna ac materiem apposueris, perbreui tempore extinguitur. *Voss. de Orig. &c.* lib. 2. p. 659.

Reverence the only just Object of any: And, under colour of assisting Men to a readier contemplation and service of their Maker, well nigh banished him from among them. For thus indeed stood the Matter with our *Egyptian* Speculatists; that, from the times we are now speaking of, being ever at work to exhibit *Deity* to the Multitude in new *Forms* of its *Effects*, they by degrees quite confounded it with them. At least to vulgar Apprehension; to which *God*, and *Nature*, soon became the very same Idea *; and the World, which ought only to have been regarded, as the magnificent *Theatre* of *divine Perfections*, was itself *blasphemously* adored, as the *independent Proprietor* of them. The Doctrine of Visible-Apotheosis once believed in *Egypt*; and all Sense and Observation agreeing to direct her, for the *first Examples* in the kind, to the heavenly Regions; the Residence, 'twas obvious to imagine, of the chief *active Powers* of the System; the necessity of *some* convenient *Receptacle* for the celestial Influences, and *Subject* of their *genial Agency* and Operation; and the manifest Accommodation in Nature of the *Earth* for this Purpose; in the Progress of her *levelling Theology*,

* They were in the Error mentioned by *Plutarch*; and did, ἵστα καὶ καλοὺς καὶ ἀγυρὰν ἡγεῖσθαι κυβερνήτην, καὶ νημάτα καὶ κροκάς ὑφαντῆν, καὶ σπινδαῖον καὶ μελιχράτον, ἢ πτισανὴν ἰατρον. De Iside, &c. p. 377.

logy, soon drew down her Attention, and her Homage, to this great *passive Substance*; as to the next *chief Interest* in the *mundane Oeconomy* *. She accordingly considered the Heavens, and the Earth, under the relative Characters of *Male* and *Female* †. A Relation, which her Masters of the *Mythologic Prosopopæa* expressed, we may suppose, by giving them in Marriage to each other: Since from hence, 'tis highly probable, the *Greek*, and *Roman* Theogonists, learnt to do so, under the Titles corresponding in their respective Languages to their original *Egyptian* ones; of Οὐρανός, and Γη, or *Cælus*, and *Tellus*; the Parents of Κρονός, *Saturn*, or the whole *regular Oeconomy* of the visible World ‡.

THE

* Ex Elementis ante alia, ut arbitror, Tellus divinos obtinuit honores. Idque laxè eâ voce acceptâ, ut signat hunc globum terræ et aquæ, qui opponitur cælesti, hoc est Æthereo et Aereo Corpori——Nec mirum, si ab Æthereis corporibus prolapsi etiam sint ad cultum Telluris: quando post cælos ea princeps est mundi Pars. Etiam uti in cælis sol et sidera, continuo se ingerunt in sensus: ita in partibus mundi inferioribus primo oculis et corporis et mentis, Telluris se bona offerebant. *Voss. de Orig. &c. lib. 2. cap. 51.*

† Denique prope omnium ea est veterum opinio Terram esse antiquam matrem, quam cælo nuptam dixere, quia ut in rerum generatione cælum refert marem; sic in eâdem Tellus esset alma Mater. *Voss. ub. sup.*——Principes Dei Cælum et Terra. *Varro. 4. de L. L.*

‡ Saturnus quem Cælu' genit. *Ennius. 1. Annal.* Saturnus ipse——cum tradatur ordo Elementorum,

THE Relation, (said I) seems in some measure to have been approved by the sacred *Cosmogonist* himself; who in entring upon the important Transaction of Creation; or a Universe rising into Being at the efficacious *Fiat* of its Maker; gives us his first general *Picture* of it, under the two comprehensive Distinctions, of *Heaven*, and *Earth* *. Does not this Agreement in the *Jewish*, and *Egyptian* Physiology of this matter, incline one to think, they were both derived from one common Stock of original Tradition in the Point? tho' the latter had fraudulently sunk one main Article of the primitive Account, in accommodation, as you have observed, to popular Prejudice; or as finding it, perhaps, agreeable to the Sentiments of a corrupt religious Policy, to conceal *one* Part of the Truth, in order to a more convenient Application of the *other* †.

THE
rum, temporum Numerositate distinctus, luce patefactus. *Macrob. Sat. lib. 1. cap. 22.*

* Imo Deus diē primā fecisse dicitur Cælum et Terram, ut plane his debeatur principatus—Cæli ac Terræ nominibus etiam in sacris literis rerum intelligitur universitas. *Voss. de Orig. Sc. lib. 2. cap. 51. Gen. 1. 1.*

† In the beginning God created the Heaven, and the Earth. *Gen. 1. 1.* They failed in common with the earlier *Grecian* Theologers in a very important Article, of which *Anaxagoras* is said to have been the first Restorer. Ουτος δη πρωτος διηθρωσε του περι αρχων λογον ου γαρ μονου περι της παντων ουειας

απε-

THE obvious appearance of the Thing itself, (returned *Hortensius*) may, I think, fully account for the Distinction supposed, without any Intimation from a Tradition on its behalf. I am sensible, some more recondite Articles of the *Egyptian* Physics, as particularly, their early acquaintance with the true System of the World, could be no other than *πατροπαράδοτα*; Doctrines of Inheritance; whose Age, and Authorities were, it may be, equally obscure. Inasmuch as, the national *Acumen* in Matters of more elaborate Physical Research, was by no means equal to the Discovery of them. But for an accurate Observation of, and Familiarity with, the more obvious *Phænomena* of Nature, exclusively of any nice Disquisition of the remoter *Causes* of them; the *Egyptians* were at all times exceedingly remarkable: as, probably, for other Reasons that might be mentioned; so especially upon a religious Account; both the *Theory* and *Services* of their Worship obliging them to a very regular Diligence in this kind. We have already, *Philemon*, (continued he) attended them in the Course of their Physiological Theology to the *Apotheosis* of the two great *Instruments* of all natural Generation; the operative Influences of the *Heavens*, and the pas-

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five

απεφνηατο, ως οι προ αυτου, αλλα και περι του κινου-
τος αυτην αιτιου. Euseb. præp. lib. 10. cap. ult.

five Subject of them, or gross *terrestrial* Mass. From whence, in their Doctrine of honoring Causes in their Effects, they were easily led to *deify* the *Issue* of this important Congress; *Κρονος*, Saturn, the *το παν*, or collective Contents, and *Apparatus* of the intire *mundane* Machine; as the next Article of their increasing Polytheism*. But the Object here, taken at large, being of somewhat difficult Comprehension, and a Consideration of it in *Parts*, not only confirming its *general* Divinity, but even multiplying, as well as greatly assisting the particular Offices of its Worship; 'twas soon agreed, to branch it out, for the convenience both of common Conception, and Address, into the several more considerable *Divisions*, *Members*, or constituent *Principles*, of which it was esteemed to be composed. And thus we come to those five primary Articles of the intire natural Compages, or Ingredients of

* Hunc (*Saturnum*) aiunt abscidisse *Cæli* Patris pudenda—Cum *Semina* rerum omnium post *cælum* gignendarum de *cælo* fluèrent; et elementa universa, quæ mundo plenitudinem facerent, ex illis *Seminibus* funderentur; ubi *Mundus* omnibus suis partibus membrisque perfectus est, certo jam tempore finis factus est procedendi de *cælo* semina ad elementorum conceptionem; quippe quæ jam plena fuerant Procreata—Propter abscissorum pudendorum fabulam, etiam nostri eum *Saturnum* vocitarunt: παρα την σαθην, quod membrum virile declarat, veluti Sathunum. *Macrobius Sat. lib. i. cap. 8.* Το σωμα του κρονον παν. *Diod. Sic. lib. i. p. 11.*

of the universal Compound; mentioned by *Diodorus*, as so many Deities of *Egypt*; namely, *Spirit*, or a soft, invisibly active, and subtil Flame, the supposed Matter of the *Æther*, or heavenly Regions; and immediate Instrument of particular animal, and intelligent Life. Elementary, or sensible Fire. Gross dry Substance, or Earth. Water, or Humidity. And lastly, the Air, or Atmosphere *. Under each of which Head-Divisions of Nature, thus separately, and at large, invested with a divine Character, innumerable Orders of inferior Divinities by Degrees sprang up; as the several distinct Properties, Effects, and relative Considerations of each came to be more minutely examined: To such successive Inlargements of

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the

* Διο και το μεν απαν σωμα της των όλων φυσικως εξ ηλιου και σεληνης απαρτιζεςθαι τα δε τουτων μερη πεντε τα προειρημενα, το τε πνευμα, και το πυρ, και το ξηρον, επι δε το υγρον, και το τελευταιον το αερωδες τουτων δ' εκαστου θεου νομισαι, και προσηγοριαν ιδιαν εκαστω θειναι κατα το οικειον το μεν ουν πνευμα δια προσαγορευσαι κ. τ. λ. *Diod. Sic. lib. 1. p. 11. Rhod. Chrysippus* Mundum Deum dicet esse, ignem præterea, et Æthera, Aquam, Terram, et Aera; Solem, Lunam, Sidera, Universitatemque Rerum. *Cit. de Nat. Deor. lib. 1. cap. 15. Davies.*

'Tis in the Conception here noted of the *Æthereal* Matter, that in the *Greek Mythology* *Jupiter* is stiled, πατηρ ανθρωπων τε θεων τε, *The Father of Gods and Men*; or in other Words, the universally Life-giving and informant Principle, as well to the several deified *Heroes* of the first Ages, as to all the subsequent Generations of less distinguished Mankind.

the System of *natural Apotheosis*, as it would be quite endless to represent to you.

Y O U need not, (I interposed here) be at the trouble, *Hortensius*, of treating this Subject any farther in detail. The Foundation Principles of Error, and false Worship, once laid, as you have determined; the Superstructure, I am sensible, might be increased to any requisite Degree at pleasure. The Masters of such a Theology could never want a Pretence to enlarge the Substance of it; whenever, in the course of religious Politics, the quantity of national Superstition should be thought proper to be augmented; as long as there was any such Thing as Fancy or Invention subsisting in their Order. A pregnant Imagination might, in the way of Thinking here supposed, devise as many different Species of Divinity, as there were of distinct Beings; or, I may add, as there could be conceived distinct Powers or Affections of those Beings, in the World.

F O R a view of this Scheme of *multiplied and particularized Apotheosis* literally made Fact, (returned he) one need but run over the List of *Grecian*, and more emphatically still, of *Roman* Deities. In the mean while, to return to our *Egyptian* confessed Leaders in the kind; whilst they were so religiously attentive to the whole Conduct, and Appearances

pearances of Nature, as has been represented; so obvious, as well as important a Distinction in it, as that of Good, and Evil, could not, you may be sure, escape their Notice. They accordingly deified each Branch of this Distinction in their two oppositely personated Characters of *Typhon* and *Osiris* *; the *Inflamer*, and the *black, or muddy River* †. Expressing

* Οὐ γὰρ αὐχμοὶ οὐδὲ ἀνεμοὶ, οὐδὲ θαλάσσιαι, οὐδὲ σκotos, ἀλλὰ πᾶν ὅσον ἡ φύσις ἐλαβεiron καὶ φθαρτικὸν ἔχει μορίον, τοῦ τυφῶνος ἐστίν. *Plut. de Iside et Osir.* p. 369. He is called also Σηθ, signifying, says the same Author, το καταδυναστεύον καὶ καταβιάζομενον and to express his general Character they consecrate to him, τῶν ἡμερῶν ζωῶν τοῦ ἀμαρτεστατοῦ οὐνοῦ, τῶν δὲ ἀγρίων θηρίωδες-ατα, κροκοδείλου, καὶ τοῦ ποταμίου ἵππου. p. 371. ub. sup. Το δὲ κεκοσμημένον καὶ ἀγαθόν καὶ ὠφελίμον, ὡς Ἰσιδος μὲν ἐργόν, πικρὸν δὲ καὶ μισητὸν, καὶ λόγον Οὐσιριδος, σεβόμενοι καὶ τιμῶντες οὐκ αὖ ἀμαρτανόμεν. *Ubi sup.* p. 377.

† Quemadmodum vero *Nilus Hebraeis* ob nigricantes aquas, et quia Terram humectans eam reddet nigram, *Sichor*, sive *Sior*, hoc est, *Niger* dictus est; (*Isa.* 23. v. 3. *Jer.* 11. v. 18.) ita et *Græcis* eadem de Causâ vocatus est *Μελας*, *Plutarcho*, et *Eustathio*, testibus. Indeque et Latinis veteribus appellatus est *Melo*, ut *Festus*, et *Servius*, tradidere. Ex quibus etiam cognoscere licet, cur *Ægyptii*, *Plutarcho* teste, *Osirin* effingant nigrum, nempe nigrum *Nili* coloris rem attenderunt. Et quid si dicamus, ipsam nomen *Osiris* esse ex *Schichor*, sive, ut mollius pronunciant, *Sior*? Nam *Sior*, trajectis literis, fit *Osir*; unde, terminatione additâ *Græcanicâ* ac *Romanâ*, *Osiris*. Jam ante in Vocabulis *Παας καὶ Ἡρης*, ostendimus, Gentiles in Deorum nominibus istiusmodi trajectione gavisos;

Expressing thus the general Interests of Mischief, and Beneficence in Nature, by a particular local Exemplification in each kind in their own Country: The former Character being, " Properly that of the Sun, considered as bringing on yearly the intense Summer Heats in *Egypt* *; the latter of the Nile, considered in his annual overflow there during the chief part of the Summer Season, as an especial Provision in Nature on its Favour, on that Regard." For this was, I need not inform you, the Fact here, *Philemon*; that at what time the solar Influences were most afflicting to the *Egyptians*, and seemed to threaten the intire Desolation of their Country by excessive and increasing Drought; the Nile, in a kind of Patron Character to a Land he had himself given being to *as such*, by repeated Spoils from a neighbour District †; increased by the continual Rains which had for some Weeks been falling in *Ethiopia*; regularly deluged a great Part of its Surface: Hereby not

gavisos; ne, si vulgata eorum retinerentur vocabula, haut aliud viderentur, quam Elementa. *Voss. de Orig. et Prog. Idol. lib. 2. cap. 74.*

* It was in this view that they represented πύρρον γεγονέναι του Τυφωνα, και ουωδη την χερσαν. *Plut. de Isid. p. 262.*

† Επιχτητος τε γη, και δωρον του ποταμου. *Herod. Euterpe, cap. 5.* Καθολου γαρ την νυν ουσαν Αιγυπτου λεγουσιν ου χωραν, αλλα θαλατταν γεγονεναι. *Diod. Sic. lib. 3. p. 144.*

not only abating in a very sensible Manner the instant Distress; but likewise, by the same Methods he had gradually accumulated, still continuing to enrich the *Egyptian* Soil; and preparing it for an easy and successful Culture for the Service of the ensuing Year, upon the Recess, or drying off of the Flood.

I ALWAYS understood (said I) *Osiris* to be the *Egyptian* Character of the Sun, in quality of his being, as they represented him, *many-eyed* *, or overlooking the whole extent of the Universe. I am sure, I have somewhere met with this account of the name.

THE other I have been giving you, (replied *Hortensius*) is, I think, the truer; that it denotes, in strict Acceptation, the *muddy River*; or the *Nile*. Tho', in compliment to this so friendly Stream to *Egypt*, the Founder, as well as Guardian, and annually improving Power of the Country; the *Egyptians* make use of this Expression to characterize the *whole friendly Interest* in Nature. As on the other hand, *Typhon* is for a direct contrary Reason, made the general Character of *Defect*, *Disorder*, and *Mischief* in the System. In this way of Thinking, the Sun, in different Views of his Operation,

* πολυφθαλμον, so *Diodorus* interprets the name, *Multoculum*, lib. i. bib. p. 11.

ration, either in *Egypt*, or in *Nature*, may, you will observe, be both *Typhon*, and *Osiris*. *Typhon*, as the Cause of intense scorching Heat; *Osiris*, as the Principle of kindly and genial Warmth; the invivifying, and fertilizing Power of the whole Universe *. Tho', as Fear is ever a more powerful Motive to Observation than Love, he was, I believe, more generally regarded in the *Egyptian* Worship under his *Typhonic* Character. Inasmuch as we learn from *Plutarch*, they were used to represent mild, moderated, and generative Light, or Heat, as the more peculiar Dispensation of the *sober* and *qualified* lunar Orb; as if it were necessary, she should first receive, and temper the Sun's Beam, before it could be communicated with any beneficent Effect to the Earth †. Agreeably to which Notion, of the

* Cum duo olim statuerentur principia rerum κοινῆς, unum boni omnis, alterum omnis mali; *Ægyptii* in sole ipso utrumque spectarunt. Ac a bono quidem principio esse dixerunt vim beneficam, quæ Lunam illuminat, ac vitalem animantibus insinuat Calorem. A malo autem principio esse crediderunt vim maleficam; quando suo stirpes ardore exsiccat, animantibus etiam pestilitatem, et exitium, nimio inducit æstu. Quatenus igitur esset beneficus, *Osiridem* vocarunt; at quatenus idem foret maleficus, nominarunt eum *Typhona*. *Voss. de Orig. lib. 2. cap. 24.*

† Τυφωνα μὲν οἰονται τὸν ἡλιακὸν κόσμον, Οσίριν δὲ τοῦ σεληνιακοῦ· τὴν μὲν γὰρ σεληνὴν γονιμον τὸ φῶς καὶ ὑγροποιον εἰχουσαν ευμενὴ καὶ γοναίς ζωὴν, καὶ φυτῶν

the more immediate Agency of the Moon in the Operations of a kindlier Warmth in Nature, they celebrated an annual Festival upon the opening of their vernal Season, to the hopes of the Year, calling it the *Entry of Osiris*, or benign and generative Virtue, into that Luminary *. In this Supposition, you see, the *Moon* becomes *Osiris*. As is sometimes, with more particular Distinction still, the *Full-Moon*; or the most perfect Exhibition of the Lunar Phasis †. In opposition to which, *Typhon* is either an *Eclipse* happening at that Instant ‡; or the succeeding Stages of the Moon's *Wane* ||. Sometimes

Osiris

ΦΥΤΩΝ ΕΙΝΑΙ ΕΛΑΣΤΗΣΕΙΣ ΤΟΥ ΔΕ ΗΛΙΟΥ ΑΚΡΑΤΩ ΠΥΡΙ ΚΕΚΛΗΡΩΚΟΤΑ ΘΑΛΠΕΙΝΤΕ ΚΑΙ ΚΑΤΑΝΑΙΝΕΙΝ ΤΑ ΦΥΟΜΕΝΑ, ΚΑΙ ΤΕΘΗΛΟΤΑ ΚΑΙ ΤΟ ΠΟΛΥ ΜΕΡΟΣ ΤΗΣ ΓΗΣ ΠΑΝΤΑΠΑΣΙΝ ΥΠΟ ΦΛΟΓΜΟΥ ΠΟΙΕΙΝ ΑΟΙΚΗΤΟΥ. *Plut. de Iside, p. 367.*

* ΕΜΕΑΣΙΝ ΟΣΙΡΙΔΟΣ ΕΙΣ ΤΗΝ ΣΕΛΗΝΗΝ. *Ubi sup.* 'Tis in this differenced Character of the solar and lunar Orbs, that the Mythologists make *Hercules*, or Brutal Force, to have its Residence in the one, and *Mercury*, or Counsel, in the other. Καί το μὲν ἥλιω τὸν Ἡρακλέα μυθολογοῦσι ἐνιδρυμένον συμπεριπολεῖν, τῇ δὲ σελήνῃ τὸν Ἑρμῆν· λόγου γὰρ ἐργοῖς εἰσὶ καὶ παρὰ σοφίας τὰ τῆς σελήνης, τὰ δ' ἐν ἥλιῳ πληγαῖς ὑπὸ Βίας καὶ ῥωμῆς περαινομένης. *Plut. de Iside, p. 367.*

† ΕΞΔΟΜΗ ΕΠΙ ΔΕΚΑ ΤΗΝ ΟΣΙΡΙΔΟΣ ΓΕΝΕΣΘΑΙ ΤΕΛΕΥΤΗΝ ΜΥΘΟΛΟΓΟΥΣΙΝ, ΕΥ ἢ ΜΑΛΙΣΤΑ ΓΝΩΣΤΑΙ ΠΛΗΡΟΥΜΕΝΗ ΚΑΤΑ ΔΗΛΟΣ ἢ ΠΑΝΣΕΛΗΝΟΣ, ΔΙΟ ΚΑΙ ΟΛΩΣ ΤΟΥ ΑΡΙΘΜΟΥ ΤΟΥΤΟΥ ΑΦΟΡΟῦΝΤΑΙ. *Ubi sup.*

‡ Καὶ κατακράτειν πολλὰ χροῖα καὶ τῆς σελήνης. *Plut. de Isid. p. 367.*

|| In this way of Thinking, *Osiris* is said to have reigned

Osiris is *Humidity* in general, consider'd as a necessary Condition to animal or vegetative Generation, and Life; as oppos'd to which, *Typhon* is *Drought*; or whatever tends to destroy, or diminish from, the due Proportion of genial and radical Moisture in Nature *. Sometimes *Osiris* is the *Nile* considered as, by its yearly Precipitations of an earthy Sediment collected in *Ethiopia* upon the Spot, having gained *Egypt* from the *Sea*; and *Typhon* is here the previous Property of the *Ocean* in these Parts†. Sometimes *Osiris* is the *Nile*, as in its yearly Overflow enriching the Land of *Egypt*, and *Typhon* the *Sea*, as absorbing that River at several Mouths on the northern Side of it.

reigned 28 Years. And to have been torn by *Typhon* into fourteen Parts; the number of Days from the Full-Moon to the New; or the Time of the Moon's Wane.

* Οἱ δὲ σοφώτεροι τῶν ἱερέων Ὀσίριον μὲν ἀπλῶς ἀπα-
σαν τὴν ὑγροποιον ἀρχὴν καὶ δυνάμιν, αἰτίαν γενήσεως,
καὶ σπερματός οὐσίαν νομίζοντες, Τυφῶνα δὲ πᾶν τὸ
αὐχμηρὸν, καὶ πυρῶδες, καὶ ξηραντικὸν ὅλως, καὶ
πολεμίου τῇ ὑγρότητι. *Plut. de Iside. p. 364.* This
was the Foundation of the Mythology, that the *Phal-*
lus of *Osiris* was by *Typhon* thrown into the *Nile*, and
devoured by Fish. The Meaning here being, doubt-
less, to express the fertilizing Quality of Water.

† 'Tis in this Sense, that, as *Plutarch* informs us,
the *Egyptians* celebrated the Victory of *Orus* over
Typhon, or the Expulsion of the Sea from their Coun-
try, by the annually increasing Sediment of the
Nile.

it *. Sometimes in a more refined, and highly philosophic Sense, *Osiris* is the *whole active Force* of the Universe, considered as having a *Prepollency* of good in its Effects; and *Typhon* the several *partial* and *subordinate* Workings of a malicious Power in the System †. In all which several Views of *Osiris*, *Philemon*, the particular *passive Subject* upon which he is, in the *Egyptian Method* of Representation, supposed to operate in accomplishment of the Effect ascribed to him under each of them; is called *Isis*. As

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* Θαλασσα γαρ ην η Αιγυπτος, ο Νειλος εξεωσας την θαλασσαν ανεβη το πεδιον, και ανεπληρωσε ταις προςχωσεων. *Plut. de Iside. p. 367.*

Παρ Αιγυπτιοις Νειλον ειναι τον Οσιριν Ισιδι συνοντα τη γη, Τυφωνα δε την θαλασσαν, εις ην ο Νειλος επιπιων αφανιζεται και διασπαται. *Plut. de Iside. p. 363.*

† Ac ex eorum Sententiâ, (*Egyptiorum*) in hac Rerum ab utroque principio misturâ, prævalet facultas melioris numinis: attamen non in tantum ut deterioris opus aboleat prorsus: quippe et vis ista deterioris principii penitissimis inhæret corporibus, saltem illis sub Lunâ constitutis: atque inde est, quod meliori semper repugnet Facultati. *Voss. de Orig. et Prog. Idol. lib. 1. cap. 5.* In this View, the *Egyptians* used to represent *Typhon* under the Figure of a River-Horse, with a Hawk and Serpent fighting upon his Back. The meaning was, that the *evil Principle* in Nature, tho' continually opposed, never gives way wholly to the good One. To signify, however, that in some Instances he submits for a Time, the People of *Hermopolis*, had a Festival to *Isis* returning out of *Phœnicia* with the Body of *Osiris*, upon which occasion they figured *Typhon* as bound upon their Cakes.

is the result of their mutual Congress, *Orus*. Thus *Isis* is sometimes the Moon, as passive to the Light of the Sun; and *Orus*, the Computation of Time as effected by the Revolutions of these Orbs. Sometimes *Isis* is the Air, or Earth, as passive to the kindlier Influences of the *Heavens in general*; or at other Times, to those of the *Moon in particular*; and the Effect of these two Powers, called *Orus*, is a general Clemency of Season, and consequent Plenty of all vegetative Productions. Sometimes *Isis* is in a distinguished Regard, the Land of *Egypt* watered and enriched into an especial *local* Fruitfulness by the Overflowing of the *Nile*. Sometimes she is the *intire passive Nature* of Things in the abstract; and *Orus*, the Offspring of her Communication in this Sense with the universal active Nature, is the same with the whole Constitution of the sensible World. Each of which different Considerations of these *deified Characters* of *active* and *passive* Power in the Universe, and numberless others that might be added to them *, are the Foundation of distinct Ceremonies in the *Egyptian Religion*.

AND now, *Philemon*, having, I think, taken a general View of the chief Articles of the original Idolatry of the *Egyptians*, the Worship of Nature; we are next to inquire

* Vid. *Piut. de Iside et Osiride*. Libellum passim.

quire a little into the Grounds of that *Symbol-Science* in Religion, by which they were led to represent these several *Natural Divinities* we have been speaking of, under certain *animal* or *artificial* Figures, consecrated to this Purpose. But as I would not tire your Thoughts with too continued an Attention to the same Subject, and our Morning, I believe, is already pretty far spent ; we will reserve this, if you please, together with the still farther and finishing Improvement of their *physical Theology*, by the Introduction of the *human Apotheosis*, or *Hero-Worship* into it ; for another Day's Speculation.



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